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# THE INTELLECTUAL HISTORY OF INTER-WAR BRITISH FASCISTS

by

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## **ABSTRACT**

Between World Wars I and II, allied forces girded themselves to quash yet another enemy bent on world conquest: fascism. In England, however, the British fascists set about to save what they saw as a dying empire. In an effort to restore Britain's greatness, British fascism held to fascist principles and doctrine to stem the flow of immigration, which fascists saw as darkening the pure British culture. While many of the British fascists strongly admired Nazi Germany's version of fascism, they were unique in that they forged their solutions from social ills that were distinctly British. British fascists were unabashedly anti-Semitic. They feared a Jewish threat to Britain's economy and culture and sought to counter it on every front. History, according to the British fascists, was rife with conspiracies which threatened the established "order of things." Unfortunately, their fears of conspiracy were so fantastic that their rationale was at times clouded and to their detriment. Foremost in the thinking of British fascists, Britain itself and all things British stood paramount to the exclusion of all else. Only an enormous resurgence of British nationalism would serve to regain Britain's proud heritage and future. Widely held principles of British fascism included direct representation in government for all occupations. All Britons would work in the interest of Britain, placing individual interests secondary to the whole of British culture. British fascism called for all Britons to actively involve themselves in the organic body of the British fascist state. Honor, duty, and loyalty would guide all Britons to a heightened sense of nationalism which would enable the individual to flourish within the fascist state. British fascism

offered a sense of greatness to the British people. When all Britons embraced the nationalism of British fascism, pride of country, strength of family, honor of the individual, and the greatness of the British Empire all would be restored.

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## CHAPTER ONE

### INTRODUCTION

When we think of British fascism, Sir Oswald Mosley and the British Union of Fascists (BUF) usually come to mind. But other organizations in the interwar period in Britain embraced fascism and anti-Semitism as well. Many of these men and women were unwavering patriots who loved England. They detested the political and social situation in England at the time. Some were violent anti-Semites. Some collaborated with Mosley and the BUF. These men and women of the ultra-right represented a category of people unique from the fascist movements on the European continent at the time. The British had their own unique brand of fascism. They were not as violent as the German and British variety and never called for living space or conquest. England's combined history, economic structure, and culture distinguished the British fascists from the Nazis and the Fascist Party in Italy. Although similarities existed among all these movements, the one component that united them was anti-Semitism.

Fascism in Britain was not a monolithic movement as was the case in Germany and Italy. In *Ideology of Obsession*, David Baker believes fascists in Britain did not have completely concurrent views: "One can, of course, suggest that fascist elites consist of a motley bunch of madmen, social inadequates, threatened petits bourgeois, and cynical opportunists—devoid of any coherent beliefs."<sup>1</sup> Divergent views abounded amongst them. Many British fascists applauded the plan of the BUF, but some, such as Sir Archibald Ramsay, were too snobbish to take part in the BUF because it was made up of

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<sup>1</sup> David Baker, *Ideology of Obsession: A.K. Chesterton and British Fascism*, (London: I.B. Taurus Publishers, 1996), 4.

commoners as well as aristocrats and Members of Parliament. William Joyce, later to be known as Lord Haw Haw, was in the BUF but then left because it was not anti-Semitic enough. British fascists' views did, however, run concurrent when it came to the subjects of keeping the British Empire intact, returning their country to the past glories of Elizabethan times, and anti-Semitism. Their nostalgic view for "merrie England" fueled the fascists' drive to make England great again; thus, a new system had to be established. The fascists saw England as the greatest nation ever to exist. They could not imagine their England falling in status amongst the great powers of Europe and beyond. But the main thrust of British fascism was anti-Semitism.

This nostalgia for a return to greatness for England attracted many Britons from all walks of life, from the right and left to fascist and anti-Semitic parties. Tory Members of Parliament, aristocrats, war veterans, and the unemployed all joined fascist groups. Even former suffragettes Mary Richardson, Mercedes Barrington, Norah Elam, and Mary Allen joined the BUF. Some fascists greatly admired the Italian model of fascism. Some, after 1933, wanted to emulate Nazi national socialism as much as possible because of its anti-Semitism. Many wanted to get rid of outside influences and return to "merrie England" without the violent nature of the German and Italian models of fascism. Most saw England in the grips of unwelcome internationalists, Bolsheviks, and Jews.

When war approached Europe again, most British fascists wanted to remain neutral. "Mind Britain's business" was a popular slogan among the BUF and other fascist groups. They considered the war on European soil to be of no concern to Britain. Joyce was vehemently opposed to war with Germany: "There could be no greater condemnation of British democracy than that such a war should have been waged without any



knowledge on the part of the British public as to the causes. And the ordinary man in England had no more interest in France and Belgium than in the correct reading of disputed lines in ‘Beowulf.’”<sup>2</sup> Some considered it necessary to join the Axis powers in defeating the Soviets, but this was a rarity. A few of the leading fascists even defected to Germany in the “war against the Jews.” There were fascists who believed that staying out of the war was imperative for the survival of Britain. The extreme British fascists believed that the war was a “war of the Jews’ revenge” which would destroy Europe and Britain. Communism was anathema to the British fascists for different reasons. Pro-monarchy and extremely patriotic, they detested the loss of power Britain once boasted and wanted desperately to keep the British Empire intact.

The British fascists faced a patriotic dilemma when war broke out with Germany in 1939. Until the outbreak of war with Nazi Germany, war was not on the agenda of most British fascists primarily because Nazi Germany was vehemently anti-Semitic. British fascists also argued that war with Germany would destroy the Empire. When war did break out, however, they were caught in a moral quagmire. There is no doubt that at the break of war, most British fascists remained loyal to Britain, but they still were not happy with the war. A. K. Chesterton, a member of the BUF and the cousin of G.K. Chesterton, rebuked the Nazis because Berlin offered him a job as a propagandist for Nazi Germany. He joined the British Army directly afterward.<sup>3</sup> He was one of the prominent figures of the fascist movement in Britain before WWII. Chesterton, for example, was fighting for his country against Nazi Germany, not aligning himself with

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<sup>2</sup> William Joyce, *Twilight Over England* (Berlin: 1940; reprint ed., London, Spearhead, 2003.), 111.

<sup>3</sup> Baker, *Ideology of Obsession*, 3.

Soviet Russia. By contrast, William Joyce defected to Germany to fight the Soviet Union and the Jews.

British fascism also comprised a varied and divergent group of beliefs concerning religion, racism, and politics. Many had a strong reverence for Christianity; some did not. The British fascists were faced with and addressed economic problems as well. They wanted to take England out of the hands of Jewish international financiers and replace it with corporatism. While the British fascists held these concerns in common, other qualities set them apart from the antimonarchy, pro-conquest, and mass murder of the Nazis. They were not a carbon copy of either the Nazis or the Fascist Party of Italy. Anti-Semitism, of course, was the main common factor.

Before Hitler was appointed Chancellor of Germany, strong anti-German feelings still resounded in the minds of many Englishmen still reeling from the effects of the Great War. But when Hitler was appointed in 1933, the anti-German feeling disappeared instantly because of Hitler's anti-Jewish stance. The British fascists were vehemently patriotic and anti-immigrant. Many also believed Germany conspired for another war. Colonel A.H. Lane, a member of the Imperial Fascist League (IFL), a violently anti-Semitic group, was one such British fascist. But after Hitler became Chancellor of Germany, Lane and the IFL took a pro-Nazi turn and wore Union Jack armbands with a swastika superimposed in the middle because of the Nazis' anti-Semitism. Their flags were the same. The leader of this group was Arnold Leese, arguably the most anti-Semitic man in the British fascist movement.

The anti-Semitism of British fascism has been recognized by many authors. Sykes pointed out that British fascists were concerned with the Jewish involvement in

Bolshevism and organized democracy fueled by money power. Both were systems inspired by Jewry. Jewish Bolshevism was a type of state Jewish capitalism that benefited only Jews. The British, despite their biological superiority and cultural superiority, fell under the control of Jewish democracy. Democracy was nothing more than the dictatorship of moneyed power which was dictated by Jews.<sup>4</sup>

Robert Skidelsky, a highly respected scholar in the field of interwar British fascism, discussed British fascists' anti-Semitism as a reaction to the perceived Jewish involvement in Bolshevism. Since the fascist groups in England believed Bolshevism was indeed Jewish, they capitalized on this perception and disseminated their anti-Semitic propaganda which bred much anti-Jewish hatred in London's East End. Now that Jews were identified with Bolshevism, they could be targeted.<sup>5</sup> Since Jews were concentrated in the East End, they had to face British fascists and blackshirts when they went right into red territory to face the Jews and communists. This caused the Jews to become leaders of the communist-led forces against the fascists and BUF blackshirts. This further perpetuated the belief that Jews were indeed communists and gave weight to British fascists' conspiracy theories against Jews.

A scant twenty-one years precariously bridged the peace between the Great and Second World Wars. The Allied powers braced for war yet again with now Nazi Germany, fascist Italy, and later Japan. But while Allied forces vowed to obliterate fascism on the European continent, a select few Britons, the British fascists, saw and embraced the value of ideological fascism as it might serve to perpetuate Britain's might

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<sup>4</sup> Alan Sykes, *The Radical Right in Britain: Social Imperialism to the BNP* (Hampshire: Palgrave MacMillan, 2005), 49.

<sup>5</sup> Kenneth Lunn and Richard Thurlow, *British Fascism: Essays on the Radical Right in Inter-War Britain* (New York: St. Martin's Press, 1980), 94.

and glory. Regaining glory could only be attained by fascism, and central to British fascism was their hatred of Jews. All issues British fascists were concerned with had an anti-Semitic component.

British fascists are important in that they held a point of view closely connected to continental anti-Semitism. They are interesting because they were acidic in their hatred for Jews and they incorporated anti-Semitism in almost all of their arguments and conspiracy theories. The British people were not receptive to this anti-Jewish rhetoric. They admired Nazi Germany for that country's anti-Jewish and anti-communist stance. British fascists' anti-war attitude emerged from their deep desire to keep the Empire intact but, also, sprang from their admiration for Nazi Germany as the bulwark against communism and international Jewry. The nature of their conspiratorial arguments was always anti-Jewish because Jews were always behind every conspiracy that concerned British fascists. The Jews were seen as being behind all revolutions from Cromwell to the Spanish Civil War. British fascists always linked the Jews to Freemasonry, the Illuminati, communism, capitalism, usury, internationalism, immigration, cosmopolitanism, and Bolshevism.

British fascists looked to the actions of monarchs and statesmen in British history to examine how they dealt with economic adversity and the Jewish problem. This is why they used much history in their arguments. Thomas Linehan argues that British fascists detested parliamentary democracy because it was factionalist, inefficient, outmoded, and fraught with class egoism and bureaucratic excess. The decadence of parliamentary democracy would be corrected by a strong return to native traditions and influences ( i.e.

fascism).<sup>6</sup> Without British anti-Semitism, British fascism never would have existed as a movement in the inter-war period.

Since anti-Semitism has been a world-wide phenomenon for thousands of years, one should ask why anti-Semitism exists. What have the Jews done to incur so much hatred? In order to understand why anti-Semitism exists, one should read the anti-Semitic writings of British fascists from the inter-war period. Anyone who is interested in inter-war British history should also read about British fascists because though marginal, they were a significant group of people who were members of the British aristocracy and upper class.

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<sup>6</sup> Thomas Lineham, *British Fascism 1918-39: Parties, Ideology and Culture* (New York: Manchester University Press, 2000), 13-14.

## CHAPTER TWO

### ADMIRATION FOR NAZI GERMANY

The attitude towards Nazi Germany by the British fascists vacillated. It is clear that if they did not admire everything the Nazis did, they certainly looked favorably on what the Nazi regime had done up to the outbreak of the war. Some of the British fascists spoke in favor of the Nazis being an ally against communism. British fascists mostly admired Nazi Germany for its anti-Semitism. The British fascists wrote many books and pamphlets detailing British foreign policy. One such group, the Anglo-German Fellowship, was founded in 1935 by Ernest Tennant, a friend of Joachim von Ribbentrop, German diplomat and Foreign Minister (1938-1945). This group wished, above all, to maintain friendly relations with Germany and improve commercial contacts. This desire to stay on good terms with Germany was driven by the international economic circumstances at the time, but mainly to stay out of war with Nazi Germany. British fascists argued that if war broke out between England and Germany, the Empire would be lost. Because of the consequences of World War II, the British fascists were proved right. Staying out of war with Germany would also prevent the loss of Empire because Germany would be an ally against Bolshevism. If Bolshevism conquered Western Europe and Britain, the British Empire would be lost for good. The Anglo-German Fellowship consisted of banking firms, oil, steel and chemical industries, and businessmen who believed that their interests would be hindered if good relations were not maintained with Nazi Germany. Not all members of this group were fascists, but most were.<sup>7</sup>

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<sup>7</sup> Richard Griffiths, *Patriotism Perverted: Captain Ramsay, the Right Club and British Anti-Semitism 1939-1940* (London: Constable, 1998), 36.

Margaret F. Bothamley, a vicious anti-Semite, was a member of this group. She was also a member of the Nordic League and The Link, both highly anti-Semitic organizations. Bothamley was a colonel's daughter and developed her anti-Semitism in the 1930's. She was known to throw cocktail parties with many young people attending her flat in London. They are reported to have voiced pro-fascist and anti-Semitic views. She was very close to many pro-Nazi Englishmen and was an admirer of Sir Barry Domville, a member of The Link.<sup>8</sup> In her pamphlet, *An English Statement about National Socialism in Germany*, she explained why she admired the Nazis and desired to emulate them. It is a testament to the typical anti-Jewish feeling of the British fascists. She spent time in Germany and studied the propaganda that was being disseminated at the time. Bothamley deplored the propaganda that was pitting England and Germany against each other. She believed that a "poisonous penetration" into Germany was subverting Germany's religious and cultural values.<sup>9</sup>

This penetration was a transgression by the communists and Jews into Germany. Since 1931, Bothamley had visited Germany and was repulsed by what she had seen. She discussed the problems she saw going on in Nazi Germany—problems such as the loss of land by "speculative international finance," communist infiltration into trade, factories, sports clubs, boy scout troops, women's organizations, religious societies, children's magazines, and even stamp collection clubs. She made the claim that in 1931, Moscow was dictating to the communist Party in Germany what should be done in that country. The armed proletarian wing of the communist Party was instructed to kill thirty thousand

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<sup>8</sup> Griffiths, *Patriotism Perverted*, 39.

<sup>9</sup> M. F. Bothamley, *An English Statement about National Socialism in Germany* (London: 1936; reprint ed., Marietta: The Thunderbolt, 1976), 4.

working class people in Berlin alone. Bothamley photographed the lists of people to be killed by the communists and showed them to her compatriots.<sup>10</sup>

Bothamley explained that Moscow was not only undermining Germany, but England as well. In the communist Party Headquarters in Berlin, she found literature that was printed in African and Indian languages to be dispersed to British colonies in Africa and India. The objective was to spread the communist revolution throughout the world and to destroy the British Empire.<sup>11</sup> It was this fear of international communism that drove many fascists such as Bothamley to react in the ways they did. This fear of communism and Jewish Bolshevism was a major factor why Germany, after 1933, was regarded as the “bulwark against Bolshevism.”

Bothamley, like His Majesty’s government, did not consider Hitler’s remilitarization of the Rhineland a bellicose act. She thought that Hitler demanded only what was owed to Germany and that Hitler actually desired peace in Europe. Hitler could not have desired war because war would have destroyed all that he had worked to establish. Bothamley was convinced that Hitler had proven his desire for peace in deeds and speeches of “profound sincerity.” Bothamley cites the propaganda for peace in *Mein Kampf* as proof of that desire for peace, but she never mentions Hitler’s blueprint to conquer the East and crush Bolshevism. Perhaps she was referring to the peace that existed only in her mind, the hopeful peace between Britain and Germany. The foremost reason she and other British fascists were so pro-Nazi is because Nazi Germany was anti-Jewish and anti-communist and wanted to support the country that was so unabashed in their hatred of world Jewry and Bolshevism.

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<sup>10</sup> Bothamley, *An English Statement about National Socialism in Germany*, 5.

<sup>11</sup> Ibid.



Another admirer of Nazi Germany was the anti-Semite Captain Archibald Maule Ramsay, a Member of Parliament from Midlothian and Peeblesshire and a WWI veteran. He was also a member of the Nordic League in England which was considered “the British branch of international Nazism.”<sup>12</sup> This group described themselves as “race conscious Britons” who would do anything to arrest the “Jewish stanglehold on our Nordic realm.”<sup>13</sup> This upper-class organization numbered approximately two hundred men and women. It was an elitist group who looked down on anyone not in their social and financial class. Perhaps the best example of this elitism was the invitation of the chancellor of the White Knights, Commander E. H. Cole to ex-BUF member Jock Houston to a Nordic League meeting. Cole introduced Houston as a house painter and told him to tell his followers that conscription was spearheaded by international Jewry. When Houston’s people had received their training in the army, Cole told them, “By God! Tell them to shoot Jews.”<sup>14</sup>

Sir Archibald Ramsay (1894-1955) was at the forefront of the anti-Semitic movement in Britain. He was a Scottish Army officer who later went into politics as a Conservative Member of Parliament . From the late 1930s, he developed increasingly strident anti-Semitic views. In 1940, his involvement with a suspected spy at the American embassy led to his internment under Defence Regulation 18B, the only British MP to suffer this fate. He disseminated anti-Semitic propaganda and founded the Right Club in 1939 to unite all right wing groups in Britain. He was different from Mosley, Mussolini, and Hitler because of his rigid brand of Christianity and upper class status. But what did make him similar was his hatred for Jews. In his book *The Nameless War*,

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<sup>12</sup> Griffiths, *Patriotism Perverted*, 45.

<sup>13</sup> Ibid.

<sup>14</sup> Ibid., 46.

Ramsay uses history, emotion, and politics in a diatribe against the Jews. Even though this book was written after WWII, his views had remained unchanged and reflected everything he believed before the war. His admiration for Nazi Germany, like Bothamley's, was unbridled in his writings. "Appendix III" of his book is dedicated entirely to Hitler. Hitler's life history, including his military record, his injuries, and political thought are described in a complimentary manner.

Ramsay admired Hitler for overcoming his battle with the harshness of life that he endured as a youngster. He complimented the future chancellor for going to the opera to hear Wagner and Mozart instead of eating. Ramsay noted Hitler's talent as being stellar and criticized the State Academy for Art in Vienna for not admitting him. Ramsay stated further that Hitler's paintings and sketches of architecture demonstrated an advanced use of design which inspired the style of buildings and roads in Nazi Germany. It was not until he lived in Vienna that Hitler had learned to hate the Jews. Ramsay discussed how Hitler saw Vienna as a "racial Babylon" and capital of a ramshackled Empire that embraced commercial cunning, cosmopolitanism, and vice.<sup>15</sup> Ramsay and other leading fascists in Britain admired Hitler for his anti-Semitism and his hatred for communism and cosmopolitanism. They wanted to see this same attitude take hold in Britain.

Another British fascist, William Joyce, held great admiration for Nazi Germany and Hitler. Joyce was born in New York City in 1904. His mother was English and his father an Irishman. In 1922 he emigrated to England with his family and earned a first class honors degree at the University of London. He hated Jews and communists and blamed the person who slashed his face during a brawl on a Jewish communist. He also

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<sup>15</sup> Captain A.H.M. Ramsay, *The Nameless War* (London: Britons Publishing Society, 1952), Appendix III, 371.

believed that he did not earn his MA because of a female Jewish tutor. Joyce joined the British Fascisti in 1923 and his political career as an anti-Semite began. He defected to Germany to fight against the Jews in 1939. He considered WWII to be the decisive battle that would result in either world conquest by the Jews and Bolshevism or triumph for the West against the Jews. While in Germany, Joyce voiced radio broadcasts in English. He was a traitor to his country, but Lord Haw Haw believed that racial loyalty took precedence over geographical loyalty.

Joyce wrote pamphlets and books both before and during the war. He was a radical fascist who was in the BUF until he had disagreements with Mosley over anti-Semitism and imperial policy. Joyce then founded his own organization, the National socialist League. He also spoke at Nordic League and Right Club meetings. He cursed the press because he believed it to be controlled by Jews. Joyce held enmity for the King of Romania because he had a Jewish concubine. To Joyce, Chamberlain was a liar. Churchill was a “slobbering, bastardized mendacious triumvirate.”<sup>16</sup> Joyce was a dramatic speaker and extremely passionate about politics.

In his book, *Twilight over England*, Joyce rallied for Nazi Germany as the savior of Europe and the only defense against the Jews and Bolshevism. The merit of his arguments was impressive because of his knowledge of British and European history. He intertwined his knowledge of economics, history, and society and produced a compelling argument for British fascists. But his arguments always revolved around the Jews. Throughout the book he praised Hitler and the Nazis for their courage and defiance of the “international Jew” and Bolshevism. When Hitler came to power in Germany, Joyce

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<sup>16</sup> Griffiths, *Patriotism Perverted*, 129-130.

described him as “the principal authority [and the] only condition of Germany’s redemption from defeat.”<sup>17</sup>

Joyce defended Hitler for his actions and his tyranny. He believed that the people of a nation should naturally choose their leadership, but once chosen, the leaders should rule. Joyce said that Hitler loved his people and issued absolute orders for their own benefit. He compared the absolute rule of the Nazi regime to an employee of a company who always wore the required uniform and loyally obeyed the orders of the boss. He ridiculed those who denounced Hitler as a ruthless dictator. Joyce employed the adage “boss’s word is law” to describe an old principle of business that should exist at the national level to instill order. The organic unity of the Nazi regime was a product of this absolute rule by Hitler. Joyce wanted the same for Britain.

Joyce held no penchant for democracy and presented many analogies to make his points. In the case of Nazi Germany, he praised Hitler for establishing order over fifty million people. To Joyce, when the majority of these people lack contact with the primary production of necessary commodities and are dependent on a network of relationships for their survival, it is necessary for a system of rule such as the Nazi regime to make sure that the people are taken care of and that the system runs efficiently. Joyce considered democracy and bolshevism to be exclusively Jewish systems. Joyce argued Jews could not operate in a fascist state because the principles of that state would make it impossible for internationalist, capitalist Jews to operate.

Joyce considered the people of Germany to be represented by Hitler. He described the unification of Germany under Hitler as a superrelationship “which gives final

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<sup>17</sup> Joyce, *Twilight Over England*, 134.

expression and direction to the unity of the German nation.”<sup>18</sup> Joyce applauded the absence of Jews. In the eventuality of Hitler’s demise, the system established by him would never die because of its superior, inherent qualities that impeccably served the need and will of the German people. To Joyce, this was fact determined by nature. Joyce considered this system of absolute authority imperative for the survival of a nation against Jewish Bolshevism and Jewish capitalism. Joyce assailed the critics of Mussolini because Il Duce had established fascism in Italy and absolute authority over the Italian nation. Joyce saw communism and democracy as unnatural and corrupting the true system of life amongst the Germans, as well as the British.

The issue of a British alliance with Germany was forefront in Joyce’s mind. He considered peace with Germany to be the only chance for British survival. He mentioned that many times Hitler offered friendship to England, the foreign country he admired the most. But Britain declared war on Nazi Germany and this proved to Joyce that Jews and internationalists were truly running England. He then thought it would be better if the Nazis would invade England so the Jews would be thrown out: “the defeat of England will be her victory.”<sup>19</sup> After Germany defeated England, Germany would impose its system of government and racial programs on Great Britain. Joyce was a true National Socialist, but he was not typical of all British fascists. His extreme views and actions, especially the ultimate act of defecting to Germany, set him apart.

British anti-German feelings continued throughout the interwar years with little mention of sympathy for Germany before the Nazis took power in 1933. Some of the more outlandish ideas included beliefs that the German Illuminati were responsible for

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<sup>18</sup> Joyce, *Twilight Over England*, 137.

<sup>19</sup> *Ibid.*, 141.

the Bolshevik Revolution and that German Jews had been planning for another war to destroy Europe finally and bring the continent under communist rule. But after 1933, many British fascists were vocal about their admiration and sympathy for Germany. Anti-Semitism fueled sympathy for Germany. The Treaty of Versailles had wronged Germany and forced her into National Socialism because approximately eight hundred thousand Germans and Austrians died after they were promised food relief from the Allies if they laid down their weapons.

Joyce argued that the Treaty of Versailles was engineered by the Jews to humiliate Germany and that Britain had pursued an insane foreign policy. When protests were made by British officers in the Rhineland against the emaciation of the German people, the ever chivalrous French replied by sending black troops to intimidate the men and sexually assault the women. Sending black troops to Germany was more of a humiliation than sending white troops. The Jewish Capitalist class was corrupting the German people after the war by duping Gustav Stresemann and Heinrich Brüning, leaders of the Weimar Republic. Germany was deliberately being kept down by reparations and the war guilt clause. Joyce believed this humiliation and maltreatment was designed to bring Germany into the League of Nations so that it would participate in the international conspiracy: “The oily Hebrews who had made fortunes during the inflationary period could not possibly be kept out of the comity of nations”.<sup>20</sup> Joyce also offered, “The starvation of the German people after the war, the mutilation of the Reich, the tearing away of its peoples and their subjugation to alien governments, the policing of the German cities with nigger troops, the frightful social conditions which existed on German soil, and the arrogance of the Jewish overlord very nearly cancelled the work of

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<sup>20</sup> Joyce, *Twilight Over England*, 111.

Friedrich Wilhelm the Great Elector, Frederick the Great, Stein, Scharnhorst, Bismarck, and Moltke.”<sup>21</sup>

In July 1939, the Information and Policy organization was founded by the pro-Nazi Lancelot Lawton. He spoke at Nordic League meetings and at one time held a job at School of Slavonic and East European Studies. Lawton described Germany as the underdog in the power politics of Europe after the Great War. Germany was purposely encircled by other nations to hinder trade. This kept her from the natural channels of commerce that would unite Germany with her neighbors in southeast Europe. Lawton also believed that Nazi Germany desired friendly relations with the eastern countries, “autonomous nations which shall look to her much in the same way as the nations of the British Commonwealth look to Britain.”<sup>22</sup>

The powerful nations of Europe were able to economically subjugate Germany for almost twenty years. But after the Munich Conference in 1938, Lawton considered Germany a benign country that would respect the autonomy of the eastern nations and guarantee their preservation. Lawton obviously did not read or understand *Mein Kampf*. If he did then he probably agreed with the conquest of the East that would eliminate Jewish Bolshevism. Germany would never again be encircled even though the European press and Soviet journals attested that German aggression should be circumscribed.

The western democracies were setting Germany up for war. Lawton believed the Soviets agreed with him. Lawton quoted Stalin as saying, “we must be careful not to allow our country to be involved in conflict by instigators of war who are used to getting

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<sup>21</sup> Joyce, *Twilight Over England*, 114.

<sup>22</sup> Lancelot Lawton, *East Europe and Contemporary Russia* (London: Publishing Office, 1939), 2.

other people to pull their chestnuts out of the fire for them”<sup>23</sup> Dimitri Manuilski, a member of the Executive Committee of the Comintern remarked, “British reaction would like to use the Soviet Union to break the fangs of German Imperialism, to weaken Germany for many years, and to reserve for British Imperialism the dominating position in Europe.”<sup>24</sup>

Lawton believed that the British Empire was being undermined by international Jewish capitalism and laissez-faire economics the British Empire was pursuing. He, like many other British fascists, believed that the British government wanted economic superiority over Germany and would go to war to prevent Germany from becoming too powerful. Britain was deeply concerned over the prospects of a German invasion into the east, especially Caucasia. If Germany ever penetrated into Ukrainia, the fate of Caucasia would then be of great concern to Britain because Germany would be able to exploit the natural resources there. A conquest of the east would secure for Germany access to the raw materials that would enable her to become the most powerful country in Europe. This would enable Germany to conquer the Middle East.

Some British fascists praised the destruction of the Treaty of Versailles with the Anglo-German Naval Agreement in 1935. Germany was mobilizing, and many British fascists did not protest because they saw it as none of Britain’s business. The Polish question was at the forefront of their minds. Some British fascists believed Hitler to be right for reclaiming Danzig. Some considered Poland a rogue state because it targeted ethnic Germans for violent eradication. With the unconditional support of Neville Chamberlain, the Poles were believed to have murdered enormous numbers of ethnic

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<sup>23</sup> Lawton, *East Europe and Contemporary Russia*, 3.

<sup>24</sup> Ibid.



Germans within Poland. British fascists believed these actions were led by Polish Jews. As the Polish persecution of ethnic Germans accelerated, Hitler was forced to invade Poland to save the Germans. Joyce believed that the Polish army was planning a massacre at Danzig. He also believed that Danzig was an ancient German city that deserved to be returned to the Reich but that the Polish government would not permit it.<sup>25</sup> Poland would not condescend to settle the Danzig issue by plebiscite because they had the backing of their democratic allies, whom Joyce abhorred.

More locally, Joyce abhorred the British Government as well. He assailed people, such as Prime Minister Chamberlain, Minister of Information Duff-Cooper, and his wife Diana Manners, a member of the aristocracy. Joyce did not like Duff-Cooper because the minister was against appeasement with Germany. Chamberlain promised Poland assistance if Germany invaded. With the exception of a small amount of poison gas, England betrayed Poland because England had not taken action against the Nazis when they invaded in 1939. Joyce and Ramsay believed Chamberlain knew all along that Germany would invade Poland. The German invasion of Poland provided the pretext for Chamberlain to ask for a declaration of war on Germany. This would bring about the world war the Jews wanted. Joyce argued that Chamberlain was a mere puppet of Jewish interests. The Jews and Chamberlain deliberately waited for Hitler to invade Poland as a pretext for bringing France and Britain into the war.

The British fascists also believed that the Nazis were protecting the Nordic peoples by crushing Bolshevism in the east and establishing a new order on the continent that would secure the survival of Great Britain. They came to this conclusion because of the propaganda emanating from Nazi Germany and its peace overtures to Britain. The

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<sup>25</sup> Joyce, *Twilight Over England*, 127.

Nazis considered the English their racial brothers, members of the Nordic race. The British fascists were aware that Hitler extended his hand in peace to the British people but that the British government would not reciprocate. The British fascists thought that the government was making an enormous mistake by not taking sides with Germany, the only country that stood in the way of a “Bolshevization” of Europe.

The British fascists were impressed when Hitler removed Germany from the gold standard. They believed usury and credit were used to enslave people in a perpetual cycle of debt. Behind this system was the Jew and the decadence of international capitalism. The Rothschilds deliberately founded banks in the major cities of Europe enabling them to lend to European governments when they needed money. This allowed the Rothschilds to have much influence in political affairs. Lawton praised Nazi Germany for making herself economically strong. Germany paid other states with the goods and production they needed without interest or credit and produced confidence in trade relations with other countries who were dependent on Germany.<sup>26</sup> Professor Arthur Pillans Laurie, a member of the Anglo-German Fellowship, admired the Nazi regime for refusing to borrow money from international financiers. This new fascist monetary system was made possible only by the strict discipline of the Nazi economic plan, which considered a man’s worth a measure of what he produced.

Ramsay believed that Hitler constantly looked to Britain for help against the “terrible menace of Jew directed Bolshevism.”<sup>27</sup> The British fascists, especially Ramsay, believed that Hitler had always desired friendship with Britain because he saw that nation was the bulwark against communism and a fellow member of the Nordic race. The

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<sup>26</sup> Lawton, *East Europe and Contemporary Russia*, 64.

<sup>27</sup> Ramsay, *The Nameless War*, 52.

interests of Britain and Germany were complementary, not contrary. Ramsay maintained that Marx's intent was that the British Empire must be destroyed by revolution before communism could be realized and that Hitler would defend Britain with force of arms if called upon to do so.<sup>28</sup>

The British Council for a Christian Settlement in Europe (BCCSE), a pro-Hitler organization, reviled the British Government because it was under the influence of the Jews. The Council described themselves as a peace organization and pressed Chamberlain to start peace negotiations after the German invasion of Poland. Ben Greene, who was to be imprisoned in the Summer of 1940 under Defense Regulation 18b for his involvement in British fascism, was an outspoken admirer of Hitler and was involved in anti-war movements in Britain. He believed that to go to war with Germany would be insanity. The BCCSE held a meeting on October 14, 1939, at Conway Hall. Greene and John Beckett (BUF) declared that Hitler was justified taking Danzig. Since Danzig was part of Prussia, it was rightfully German. The audience was reported as being receptive to the speeches. One woman in the crowd said that Hitler was like Christ in that he kicked the Jews out of Germany just as Christ had whipped the merchants out of the Temple.<sup>29</sup> British fascists insisted the media was controlled by Jews because it was slanted against Nazi Germany. The boycott of Nazi Germany by world Jewry in 1933 was perfect proof to the British anti-Semites that there was a conspiracy against Nazi Germany. According to Joyce, the Jewish controlled press had spewed violent hatred against Hitler, the "man who saved Germany."<sup>30</sup>

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<sup>28</sup> Ramsay, *The Nameless War*, 53.

<sup>29</sup> Griffiths, *Patriotism Perverted*, 181.

<sup>30</sup> Joyce, *Twilight Over England*, 127.

The British fascists praised Hitler for many of his accomplishments. Hitler had freed Germany from international finance, eradicated unemployment, “dethroned money as the god of the human race,”<sup>31</sup> removed class barriers, and claimed that man should produce his worth in production rather than making profits for the few rich capitalists. British fascists considered Hitler’s actions to be in defiance to the world revolution and the Jews. The British fascists saw the actions of Hitler and Nazi Germany as perfect examples of what should be done by all nations in the face of the world revolution, especially Britain. The British fascists wanted appeasement with Nazi Germany simply because the Nazis were anti-Jewish.

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<sup>31</sup> Joyce, *Twilight Over England*, 127.

## CHAPTER THREE

### HISTORY, CONSEQUENCES, CONSPIRACY

British fascists' conspiracy theories reveal their economic, religious, cultural, and racial views, but mostly their anti-Semitism. British fascists argued that Jews were behind all the conspiracies set out to destroy Western civilization. They believed that they knew why revolutions occurred and who was responsible for them through their knowledge and assessment of history. However, their interpretation of history was subjected to their fascist ideology and hatred of Jews. The downside of their arguments was the amount of conspiracy included in what they said. Most glaring was their belief in world revolution which centered on, Freemasonry, Illuminism, international finance, and the Jews.

Frederic Mullally, author of the 1946 *Fascism Inside England*, recognized the violent anti-Semitic element in British fascists' conspiracy theories: British fascists "based their propaganda largely—in some cases exclusively—on the crudest anti-Semitic agitation. There was no attempt to evolve any kind of comprehensive political doctrine: the answer to all our problems, domestic and international, lay in the ruthless suppression of a fictitious Jewish world conspiracy. The Bolsheviks also had to be outlawed, of course, but Bolshevism was a 'tool and agent of the Jewish hidden hand': it would not survive the destruction of its Frankenstein creator, International Jewry."<sup>32</sup>

Ms. Nesta Webster was the most prolific in writing about conspiracy. Webster was educated at Westfield College in England and was married to Captain Arthur Webster of the English police force in India. She wrote for the *Morning Post*. Her prolific writings gained attention from fascist and nationalist figures in Britain. Her books, such

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<sup>32</sup> Frederic Mullally, *Fascism Inside England* (London: World Copyright Reserved, 1946), 22.

as *The Need for Fascism in Great Britain*, argued that Bolshevism was a Jewish plot to enslave the world. She admired the Nazi Regime until the Hitler-Stalin pact was signed. Her books are still read and distributed by marginal groups such as the John Birch Society. She pontificated on secret societies: “The organization of Secret Societies was needed to transform the theorizings of the philosophers into a concrete and formidable system for the destruction of civilization.”<sup>33</sup> According to the British fascists, the world revolution was enslaving the world and would continue to enslave the masses by means of usury, disturbing the order of things, undermining the morality of traditional English society, and involving Britain in matters that were not her business on the European continent. The British League of Rights espoused supporting British fascist authors who exposed the truth about world revolution since Cromwell. They revered Webster’s *World Revolution*, Count Leon de Poncins’s *Judaism and the Vatican*, Fahey’s *The Rulers of Russia*, *The Protocols of the Elders of Zion*, and after the War, *The Nameless War* by Ramsay.<sup>34</sup>

Edward I expelled the Jews from England in 1290. According to Ramsay, it was because of “many offenses endangering the welfare of his realm and lieges, which were to a great extent indicated in the Statutes of Jewry, enacted by his Parliament.”<sup>35</sup> For this, anti-Semites in Britain held Edward I as a hero. He represented all that was truly English because he defied international Jewry. The British fascists admired other countries for expelling the Jews as well. The Jews had abused their welcome in these countries and could no longer be tolerated. British fascists admired the reign of the Tudors for their

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<sup>33</sup> Nesta Webster, *World Revolution: The Plot Against Civilization* (London: Small, Maynard & Company, 1921), 4.

<sup>34</sup> Griffiths, *Patriotism Perverted*, 298.

<sup>35</sup> Ramsay, *The Nameless War*, 59.

despotism and firm government. Without the firm Tudor government, trade would have been impossible.<sup>36</sup>

The Tudors had returned prosperity to England, but Jewish capitalism would now destroy it. As soon as the Tudors had restored order in England, the merchant princes objected to paying taxes to the Tudor throne to which they owed their success. This merchant class had become a Jewish plutocracy, and money had become synonymous with power. The British fascists frowned upon this type of Jewish capitalism and believed it to be a scourge on the English people because it was not honest. They argued that this system of economics fueled usury and international finance. Joyce argued that this new plutocracy was infected with the materialism of the Jews. Joyce also accused the Puritans of comprising this new plutocracy and adapting the tenets of Judaism. Their religion was based on their deep affection for money. Puritans protested against the monarchy under the guise of gaining religious liberty when in reality they wanted only to evade taxes. In other words, if they could remain Puritans, they could remain materialist merchants because their religion had allowed it.<sup>37</sup>

Joyce argued that the despotism of the Tudor dynasty began in 1485 because “trade would have been impossible without firm government and also because the whole country was sick of perennial brawling amongst the remnants of the old aristocracy. No sooner, however, had this autocracy, this dictatorship brought prosperity to the English people than a movement started to depose it.”<sup>38</sup> Joyce and other fascists believed an array of movements or conspiracies were ever present to destroy England. England struggled with the forces of darkness and world revolution, even one thousand years prior. These

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<sup>36</sup> Joyce, *Twilight Over England*, 13.

<sup>37</sup> Ibid.

<sup>38</sup> Ibid.

forces all came from the same source with the same intentions which ultimately resulted in war. Joyce maintained, “Our only purpose is to show how England’s historical development contributed to the fateful and fatal action which her Government took on September 3rd, 1939.”<sup>39</sup> This fatal action was the British government’s declaration of war on Nazi Germany, the only country unabashed in its program to expel the Jews from Europe.

For Joyce, this thousand-year struggle climaxed with England’s declaration of war on Germany in 1939:

There is a certain dramatic irony in Mr. Chamberlain’s choice of the date. For September 3rd was the date of Oliver Cromwell’s birth and also of his death. And how much the England of today owes to Cromwell is appreciated by very few. That crude, tough, ugly, self-righteous figure still has its admirers. Even scholars so discerning and so essentially honest as Thomas Carlyle have paid tribute to it. And most of the English Liberals, who eschew dictatorship, have worshipped at the shrine of this military autocrat because he was the first Englishman to achieve a complete metaphysical unity between Bible, cash and sword. The reader must not think that we are intent on arguing the virtues of Charles I, the good father and the faithful husband. On the contrary, if this prosaically pious person had known how to keep his word, if he had not regarded himself as the Almighty’s Ambassador to England, it is quite possible that the name of Oliver Cromwell would have remained shrouded in the mediocrity from which it emerged. Fate decreed otherwise.<sup>40</sup>

But the British anti-Semites were most concerned with the return of the Jews to England. Jewish moneylenders helped Cromwell defeat the monarchy by funding his army. At the same time the Jews reemerged in Britain, Amsterdam had lost her prestige as the center of finance. The Jews needed a country with a superior navy for trade, so they arranged for Cromwell to let them back into England.<sup>41</sup> Since Holland was

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<sup>39</sup> Joyce, *Twilight Over England*, 13.

<sup>40</sup> Ibid.

<sup>41</sup> Ramsay, *The Nameless War*, 11.



dependent on foreign trade, she went to war with England three times within twenty years of Cromwell's accession to power. The Jews now gave a new and heightened credence to England over Holland's waning opportunities. The Jews now established a private money lending organization called the Bank of England.<sup>42</sup>

Since Cromwell was the channel by which the Jews had entered Britain, he also was responsible for the introduction of this brand of Jewish Freemasonry as well. The secret societies and the moneylenders were all responsible to Cromwell.<sup>43</sup> Ramsay called him the "creature and hireling" of the Jews. He exploited the divisions of the Christian communities by instigating hatred among them. The sharp divisions among Anglicans, Presbyterians and Puritans made dividing and conquering much easier for Cromwell. He had the King of England murdered so that the Jews could have their way in England once more.<sup>44</sup>

After the English Civil War 1642-1649, England would never be the same. She had lost her glory and would always be under the control of secret societies, sedition Freemasonry, international finance, and Jews. The Jews arranged for William of Orange from Holland to rule England. His only reason for governing England was to save Holland by acquiring greater resources during his rule. He was only a figurehead, and behind him were the Jews who had put up a façade of ancient tradition. While William was putting up this front, England was being thrust into international finance by the Jews. With the Bank of England established, England was controlled by Jewish usury and interest by lending from generation to generation to collect more interest. The Bank of

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<sup>42</sup> Joyce, *Twilight Over England*, 15.

<sup>43</sup> Nesta Webster, *Secret Societies and Subversive Movements*, (Hawthorn: Omni Publications, 1964), 126.

<sup>44</sup> Ramsay, *The Nameless War*, 11.

England was responsible for National Debt.<sup>45</sup> Joyce believed that in 1694, The Bank of England, was “set up and the National Debt instituted, securing for the Jewish moneylenders a first charge on the taxes of England for interest on their loans. The right to print money transferred from the Crown to this Bank of England.”<sup>46</sup> Joyce also argued that the Bank of England, controlled by Jews, forced Scotland to bend to usury and debt: “Economic and political union was forced upon Scotland against the vote of every county and borough; the national debt was foisted upon Scotland and the royal mint in Edinburgh was suppressed” in 1707.<sup>47</sup>

The conclusions reached by Ramsay regarding the Cromwell era reveal his beliefs about Jewry and how it operated. Ramsay complained, “On this occasion Jewish influence remained financial and commercial, while the propaganda weapons and medium were semi-religious, all the Cromwellians being soaked in Old Testament Judaism; some, such as General Harrison, even carried their Judaism to the length of advocating the adoption of the Mosaic Law as the law of England, and substitution of Saturday as the Sabbath in place of the Christian Sunday.”<sup>48</sup>

Joyce believed England had been in debt since 1705 due to the Bank of England. The recession of the monarchy and the rise of party politics in the nineteenth century produced a decline in morality and authentic English behavior. Powerful moneyed Jews now controlled conditions and set policy in England. England was suffering from a two-century-old agricultural decline at this same time which lasted up to the outbreak of war. This put England in the position of declaring a food blockade on Germany without

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<sup>45</sup> Joyce, *Twilight Over England*, 17.

<sup>46</sup> Ibid.

<sup>47</sup> Ramsay, *The Nameless War*, 15.

<sup>48</sup> Ibid., 42.

having any resources of her own.<sup>49</sup> Here again, Joyce pontificates on the conspiracy of international finance and the Jews to pull the two superior countries of England and Germany away from each other. He deplored the way goods now were produced mechanically in the new England. This new way of producing goods tore people away from the land and countryside and forced them into the cities, resulting in disastrous effects on agriculture.

The British fascists saw free trade and internationalism as treason. For example, the English merchants provided goods to Napoleon when Britain was at war with France. The crisis of international capitalism was that profit came before anything, no matter if it was treason or not. Joyce argued,

Napoleon, despite his attempt to blockade England—an attempt as foolish as the English attempt to blockade Germany today—shaved with Sheffield razors at a couple of guineas a pair, his armies were clad in Yorkshire wool, and many thousands of his troops marched on English leather. It is indeed a matter for wonder that he was permitted to obtain these supplies; but the wonder vanishes when one asks whether the new plutocrats put their profits or their country first. As it is today, so it was then, as so it ever will be, whilst Liberal capitalism lasts.<sup>50</sup>

Under fascism, these problems would be corrected. There would be no more treasonous business dealings that undermined the country.

The international capitalism that England was thrown into by the financiers and merchants benefited the merchant class, but not the people. The emergence of the manufacturing industries was detrimental to England because it allowed speculators and swindlers to exploit the British people. These Jewish swindlers had no allegiance to Britain, but only to themselves. They cared nothing about Britain and wanted only to make a profit. Now that England had become what Joyce considered the workshop of the

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<sup>49</sup> Ramsay, *The Nameless War*, 19.

<sup>50</sup> Joyce, *Twilight Over England*, 27.

world, the few increased in prosperity while the masses did not. Joyce complained that “workers who sought better conditions were regarded as traitors, and even, at times, butchered as at the famous massacre at Peterloo.”<sup>51</sup>

With the migration of the peasants from the country to the towns and cities, a new plutocracy of Jews and bloodsucking moneymakers began their offensive against the way of country gentlemen. The old country families were uprooted and destroyed and were subjected to what Joyce described as “numerous mercantile blood transfusions” until they had to “undergo the final humiliation of accepting Jewish sons-in-law to save the ground to which they pathetically clung.”<sup>52</sup> The indignation against cosmopolitanism was strikingly similar to that of the Nazis in Germany. The British fascists believed that there was a deliberate attempt to subvert the English people by using the Industrial Revolution to ruin the economy so that simple country folk would be without work. After they could not compete with the large businesses in the cities, they would move to the cities to find work. This would destroy the social fabric of authentic English society and introduce Britons to the perverse, decadent ways of the cosmopolitan city life. Webster observed, “In a word, the peasant inherited from the aristocrat: he was disinherited by the usurer.”<sup>53</sup> To Joyce, Jews always conspired to money-lending: “Everywhere that the worker lives by tilling his own soil the abolition of feudalism has led to the domination of the money-lender, and the money-lender is in most cases the Jew.”<sup>54</sup>

The formula for destroying the authentic Briton was quite simple: tear him away from the land by squeezing him out of his work with international finance, bring him into

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<sup>51</sup> Joyce, *Twilight Over England*, 20.

<sup>52</sup> *Ibid.*, 27.

<sup>53</sup> Webster, *World Revolution*, 94.

<sup>54</sup> *Ibid.*

the city, expose him to Bolshevik ideas and degenerate art, and he would eventually be receptive to the values of the world revolution. Webster described degenerate art as being “the deification of ugliness.”<sup>55</sup> The originators of this degenerate art were a group of Satanists in Paris. If degenerate art could be exalted and accepted by the British public, it would destroy their minds so that they would accept a foreign culture that would force them to turn away from their true British spirit. Webster believed that a secret society was engineering the destruction of British culture. “It is obvious that the Hidden Hand, although its existence is consistently denied by our Ministers, is a real and dangerous thing, a secretive sinister movement designed to undermine the social foundation of the world, and concentrating chiefly against the British Empire.”<sup>56</sup> Bolshevik ideas such as “you are lost if you forget that the fruits of the earth belong to all and the earth to no one,” founded the principles of communism.<sup>57</sup>

The conspiracy to abolish of marriage, morality, and religion was also necessary to destroy civilization. Webster mentions the plan of exalting “free love” which would result in the removal of protection of women because men would only have sex with women and not marry them. Communism would replace voluntary prostitution with forcible rape. If the family structure could be destroyed, the children could be delivered to the state to raise, allowing the state to mold their minds in accordance to world revolution. Bertrand Russell had commented on the state’s role in raising children; “It is necessary first to admit that children should be delivered up entirely to the state. Nominally, the mother still comes to see her child in schools, but in actual fact, the

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<sup>55</sup> Webster, *World Revolution*, 289.

<sup>56</sup> Lane, *The Alien Menace*, 112.

<sup>57</sup> Webster, *World Revolution*, 289.

drafting of children to the country must intervene, and the whole temper of the authorities seemed to be directed towards breaking the link between mother and child.”<sup>58</sup>

The authors of world revolution presented the institution of marriage as oppressive to women. This was another method of duping the masses into the process of destroying the order of things. Indissoluble marriage would be replaced by what Webster considered a union of men and women as lovers and comrades docile to the state. If the long held belief systems could be destroyed, the state, as under communism, could eventually control the masses much easier because the people would have lost their culture and would have nothing to fall back on to protect them. All of the revolutionary slogans and formulas were made to appeal to the masses so that they would see their culture and history as fraudulent. If English culture could be discredited, English society could be subverted.

Subversives encouraged debauchery and loose morals so that Britons would ruin themselves to the point where they would eventually be completely subservient to the new world order. English minds would be attacked to convince the people to engage in vices. Another of the conspirators of world revolution, Haute Vente, encouraged the multitudes to indulge in vice and to make vicious hearts out of the people so that they would turn away from Christianity. This would keep the priests away from the Labour, the altar, and from virtue. Laziness and *gourmand* would ensue. Corruption en masse would destroy the church. If the Church could be destroyed, then the new masters would then take the place of God to be worshipped as Robespierre had attempted in France.

Webster, along with other British fascists who subscribed to the international conspiracy theories, believed that the engineers of world revolution desired to destroy

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<sup>58</sup> Webster, *World Revolution*, 289.

religion, especially Christianity. British fascists cited many subversives to prove the point that communists, Jacobins, anarchists, Illuminists, Satanists, Jews, and other enemies of Western Civilization wanted to end religion and prove to the people that religion was a farce. It was necessary for man to have all the ideas of heaven, hell, and fear of retribution for evil deeds substituted by the religion of reason.<sup>59</sup> Webster presented Bucharin, Lenin, Cloutz, Weishaupt, and Proudhon as subversives. Bucharin of the German Enlightenment argued, "Religion must be fought, if not by violence, at all events by argument".<sup>60</sup> Webster considered Pierre-Joseph Proudhon, the French anarchist, as the personal enemy of Jesus Christ. He had said that "God-that is folly and cowardice; God is tyranny and misery; God is Evil. To me then Lucifer, Satan! Whoever you may be, the demon that the faith of my fathers opposed to God and the Church."<sup>61</sup> Proudhon wanted anything that would substitute for Christianity, even the devil. Christianity stood in the way of world revolution.

The issue of Christianity is problematic in discussing the British fascists. Since the British fascists were a heterogeneous collection of individuals from different backgrounds, education and age, they held different religious convictions. Of course, the Jewish religion was not accepted, at least not openly. In discussing many of the conspiracy theories, British fascists pointed to the assault on Christianity from the Illuminati, Freemasons, and Jews. This shows that Christianity was revered by many British fascists, but the religious views of the British fascists were varied from staunch Protestantism to atheism. Some British fascists, such as Joyce and Chesterton, did not hold Christianity as an important aspect of fascism or were not concerned that world

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<sup>59</sup> Webster, *World Revolution*, 9.

<sup>60</sup> Ibid., 290.

<sup>61</sup> Ibid., 122.

revolution worked against Christianity. Whether Leese was a Christian or not, he was able to utilize the centuries old enmity between Christians and Jews to his advantage with his book, *My Irrelevant Defense: Meditations Inside Gaol and Out on Jewish Ritual Murder* to spew his hatred for the Jews. Others, like Ramsay and Webster, believed that Christianity was essential for maintaining the moral fabric of the nation. Webster believed atheism was foreign to the British. In discussing the socialism of Robert Owen, Webster believed that it was “under this malign influence (of occultism) that Owen gave vent to sentiment utterly foreign to his natural character, as, for example, his declaration that ‘religions of the world are horrid monsters and real demons of humanity which swallow up all its rationality and happiness.’”<sup>62</sup>

Much of the anti-communism of the Christian British fascists resulted from communism’s militant atheism. They feared a communist revolution would undermine Christendom and plunge the nation into debauchery. Others, such as Chesterton and Leese put the theory of fascism above religion, as did Mosley. Mosley was primarily concerned with the state, not religion: “We are concerned with the business of the Nation, not with the business of religion. None of the great religions preach the subversion of the State, and therefore they have no conflict with fascism. On the contrary we welcome religion which inculcates a sense of service and of spiritual values, for service and the values of the spirit are the essence of fascism.”<sup>63</sup>

It is doubtful that Mosley truly believed this, because there cannot be two gods. For Mosley, the State was more important than religion. If anything was against the state, then it was a conspiracy and had to be eradicated. Fascism, in its purist form, could never

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<sup>62</sup> Webster, *World Revolution*, 100.

<sup>63</sup> <http://www.oswaldmosley.com/buf/100questions.htm>



completely tolerate any religion that did not accept fascism before its god. “Values of the spirit” are not defined by Mosley. The spirit that Mosley mentions must have been, in his mind, the result of dogmatic fascism that turned into a religion within itself. The State then became its own god, and Christianity was replaced. But Mosley did not conform to any established religion. Ramsay and Webster, on the other hand, made it known that they were Christians. The issue of religion was another reason for the heterogeneous nature of British fascism. Christianity was not the instrument to save England, but fascism. Fascism, not Christianity, would save race, empire, country and Crown. In all of the writings and political testimonies of British fascists, none considered religion to be the savior of England. The fascist state had to be established first before anything else could be done.

The British fascists who focused more on race and anti-Semitism seemed drawn closer to paganism and Nordic mysticism. Joyce occasionally made references to Valhalla and Nordic gods in his writings. When Joyce discussed how liberal capitalists financed campaigns against the interests of Britain, he concluded that “truly Loki had the Giants at his mercy.”<sup>64</sup> Joyce spoke of his love for his Viking heritage in tones nearing ancestor worship.

The Nordic mysticism of fascism, especially in Britain and Germany, was not compatible with Christianity. Their principles of fascist ideology and Christianity could reach no congruency because of the racial, anti-Semitic and warlike aspects of fascism. For example, it would be impossible to tell blackshirts marching into the East End of London to turn the other cheek before a brawl with Reds and Jews. Some British fascists considered Christianity a foreign religion. Christianity had replaced the pagan beliefs that

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<sup>64</sup> Joyce, *Twilight Over England*, 14.

were held by the Britons before the former's arrival. To some British fascists, Christianity itself was a conspiracy. Christianity was a tool of Judaism to pull the racially pure Britons away from their roots and make them soft. If Jews replaced the ancient gods with Christianity, then the British people would be torn away from their authentic beliefs preceding the arrival of Christianity from foreign lands. One aspect of fascism is the stress on nativism and returning to the past, rejecting anything that was not purely British—in this case, rejecting all foreign religions, such as Christianity. The argument was pushed even further. Since Marxism called for destroying traditions and religion, then replacing ancient paganism with Christianity would be part of the “communist plot.” But emphasizing this anti-Christian argument was only embraced by very few British fascists. With the majority of Britons being Christians, anti-Christianity would not have garnered more recruits into the fascist movement.

The British fascists rejected Freemasonry for several reasons. First, Freemasonry was deplored because of its mysterious and conspiratorial nature. In order to be part of the fascist movement, one had to participate in the movement and devote his activities to the benefit of Britain, not secret societies. There was no room for divided loyalty. The fears that were flamed by the writings of Ramsay, Webster, Mosley and Joyce spread suspicion of Freemasons. British fascists saw Freemasonry as occultic, international, and anti-nationalist. It was seen as a religious organization inspired by the Jews. Christian fascists did not like it because it was seen as an organization that was undermining Christendom and was responsible for anti-Christian movements in history. Non-Christian fascists saw it as an organization that engineered political revolutions.

The British fascists knew that the Jews enjoyed conspiring and the process of revolution. The Jews had their British Gentiles doing their bidding for them while Britons destroyed British culture and country, thinking that they were bringing out a genuine revolution that would improve the life of their British countrymen. The Jews knew the Britons were fools to follow the Jews; the Jews laughed as Britons debased themselves by engaging in degenerate art, music, and ideologies. It angered Joyce that Gentiles followed the Jews: “Just as in Freudian psychology, Jazz, and Surrealism, the Jews love to see the poor Goy making a thorough ass of himself.”<sup>65</sup> These revolutions, from Cromwell to the Spanish Civil War, were set into motion by arrogant Jews who threw masses of Gentiles into humiliating ends, thinking the whole time that Gentile subversives had won over the oppressors. But when gentiles realized that they had been fooled, it was too late.

British fascists considered the French Revolution to be the pivotal moment in Western history and the ultimate catalyst for world revolution and Jewish control. They discussed the French Revolution throughout their writings and presented it as the perfect manifestation of the conspiring parties they so detested. British fascists argued that Britain was not immune to revolution and the ideas of the French Revolution had spilled into England and threatened the monarchy. Webster argued the French Revolution had a disastrous influence on England and the West. The British fascists believed that the Bolshevik Revolution was a second part of the French Revolution. The Jews had been emancipated by the French Revolution. Internationalists, Jews, Freemasons, and subversives were now able to disseminate propaganda that encouraged people to embrace materialism over spirituality.<sup>66</sup> Everything that came from the French Revolution was

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<sup>65</sup> Joyce, *Twilight Over England*, 112.

<sup>66</sup> Bothamley, *An English Statement About National Socialism in Germany*, 10.

evil. The British fascists were repulsed by the manifestation of humanist ideologies. The ideas of the French Revolution represented those of the Enlightenment.

Webster abhorred the internationalism of the French Revolution: “These subversive theories emanated from certain secret societies of which an English writer calling himself John Robison described the aims in the title of his book, *Proofs of a Conspiracy against all the Religious and Governments of Europe carried on in the Secret Meetings of the Free-Masons, Illuminati, and Reading Societies*.”<sup>67</sup> It was this book and others that British fascists saw as proof of conspiracy for world revolution. To Webster, Weishaupt’s and the secret societies’ hatred for nationalism indicated his desire for world revolution. Webster quoted Weishaupt’s ideas to produce arguments that would show the anti-nationalism of the Illuminati. Weishaupt believed that nationalism replaced universal love. It prohibited man to love mankind in a global manner. According to Weishaupt, the patriot was unjust to other people who were not of his nation. “Diminish, do away with this love of country and men will once more learn to know and love each other as men, there will be no more partiality, the ties between hearts unroll and extend.”<sup>68</sup>

The above words to Webster were “the purest expression of Internationalism as it was expounded in her day.”<sup>69</sup> Weishaupt founded the Illuminati in 1776 on the first of May after five years of meditation—hence the term “May Day,” the day occultists celebrate as the birth of international organized witchcraft. The internationalists engaged in the occult because it brought them more power to overcome nationalism. They wanted a world they could control through their mysticism. If they could defeat nationalism, then

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<sup>67</sup> Nesta Webster, *The French Revolution: A Study in Democracy* (London: Constable and Company, 1926), 20.

<sup>68</sup> Webster, *World Revolution*, 10.

<sup>69</sup> Ibid.

their witchcraft would allow them to bring all nations into a world government which they would control. But the British fascists believed in nationalism for all countries. Accordingly, Bothamley argued, “the terms Patriotism and Nationalism can be so twisted as to call out stupid qualities and excite the derision of clever minds. They can, as can all the other terms, when given their high significance, appeal to all [countries]...wisest and noblest.”<sup>70</sup>

Bothamley was an unabashed nationalist and considered any deviation from nationalist thought to be wrong. She also blamed the cosmopolitanism and multiculturalism of big cities for the destruction of cultures:

The great term Internationalism has been dragged down to signify a messy cosmopolitanism without distinction, outline or individuality. Is a man a better world citizen—and I can think of no better definition of the true internationalist—by being a *decolite*, undisciplined, licentious Englishman, a khaki-coloured Frenchman or a humiliated German? A friend of mine has a garden which he describes as international. Has he collected the least defined, the hybrids, the ‘mongrels’ in flowers, plants and shrubs for this purpose? He has naturally assembled the best and the most distinctive of each and has given to each the best soil and space for its individual needs. The false ‘international’ has been busy teaching us that boundaries of nationhood are barriers. The true Internationalism is building bridges.<sup>71</sup>

The Illuminati declared that all religion, nationalism, and loyalty to sovereigns were to be annihilated. The agents of the Illuminati were to disturb relationships between princes and subjects, ministers and secretaries, parents and children. Webster believed that the agents of internationalism encouraged suicide for the purpose of “inculcating in men’s minds the idea that the act of killing oneself....afforded a certain voluptuous pleasure.”<sup>72</sup> Espionage provided another method of undermining nationalism by placing

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<sup>70</sup> Bothamley, *An English Statement About National Socialism in Germany*, 8.

<sup>71</sup> *Ibid.*, 7.

<sup>72</sup> Webster, *World Revolution*, 22.

agents of the Illuminati in post offices to open letters and gain information they could use against the nationalists. The Order of the Illuminati also advocated sensual pleasures and placed them above morality. Sensual pleasures would replace true love between men and women and take precedence over emotions of true merit. Laws would be abolished which protected long-term industries existing on private property. The Illuminati's formula clearly called for the abolition of Monarchy and all ordered government; the abolition of private property and inheritance; the abolition of inheritance; the abolition of patriotism and family (i.e. of marriage and all morality while instituting of the communal education of children); and the abolition of all Christian religion.<sup>73</sup>

Webster considered the Illuminati ideologues of the Enlightenment to be a group of bitter hypocrites who hated the church, the crown, and country while they sat comfortably in their homes writing letters to each other, inciting sedition against the established order while the ordinary person suffered from extreme poverty. She saw them as fools who were duped by the Illuminati and secret societies. They had never suffered one bit of hunger and never performed an honest day's work. They wanted to use the peasant and the poor to achieve their ends to overthrow the monarchy and the church. Then they could rule the people and depose the traditional ruling class. But in reality, the Illuminati were planning to destroy France and western civilization by using these ideologues as revolutionaries. When these dupes were no longer needed, their heads soon filled baskets. According to most British fascists, the Illuminati, Freemasons, and Jews were the most driving forces of the revolution. Freemasonry had been introduced into

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<sup>73</sup> Webster, *World Revolution*, 22.

France in 1730,<sup>74</sup> and from there it took its form as a secret society that surreptitiously manufactured discontent amongst the people of France.

Webster also argued that the writers of the revolution were not the people of France but a group of individuals who wanted to bring about the destruction of France only because it served their revolutionary aspirations. Webster insisted that the revolution was not inherently French at all:

The crimes and excesses of the Revolution sprang from totally distinct and extraneous causes that must be understood if justice is to be done to the people of France. It is by the revolutionary writers that the people have been most maligned, for since, as I have pointed out, these writers were not the advocates of the people but of certain revolutionary leaders, their method is to absolve their heroes from all blame and heap the whole responsibility upon the people. For this purpose a legend has been woven around all the great outbreaks of the Revolution and the role of the people persistently misrepresented.<sup>75</sup>

Webster also claimed, “The feature of the whole revolution [had no] real connection with the pretext under which it was executed.”<sup>76</sup>

Webster characterized the philanthropic nature of Illuminism as being hollow. To expose the hypocrisy of Weishaupt, Webster pointed out that when “the whole correspondence which passed between Weishaupt and his adepts laid bare the Government of Bavaria, we find no words of sympathy with the poor or suffering, no hint of social reform, nothing but the desire either for domination for world power, or sheer love of destruction, and throughout all the insatiable spirit of intrigue.”<sup>77</sup>

These Illuminati were determined to destroy the monarchy and church of France. They were occultists who used their status as a secret society to practice witchcraft which

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<sup>74</sup> Ramsay, *The Nameless War*, 25.

<sup>75</sup> Nesta Webster, *The French Revolution*, viii.

<sup>76</sup> Ibid., ix.

<sup>77</sup> Webster, *World Revolution*, 24.

would give them the information and know-how to bring about revolution. By 1754, Martines Paqually, described by Webster as a Jew, founded the order of Elected Priests, the French Illuminati—a group of perverted Jews involved in a magical cabala. They created their theosophical cult by borrowing from superstitions founded in ancient pagan cults. Nobody had more knowledge of the higher sciences of mysticism and occultism than the French Illuminati, and this, they believed, gave them the power and knowledge to create a society amongst themselves to enslave the masses with their own brand and methods of revolution.<sup>78</sup>

Liberty, equality, and fraternity conjured up different meanings for the enlightened minds who engineered the French Revolution. The Illuminati used these terms to entice the poor and suffering to flock to their banner. Liberty now was granted to the people, but only a limited liberty. The leaders of the French Revolution promised much but gave little. A reign of terror had begun in France which saw the blood of the monarchy running down the streets of Paris. Equality was established, but an equality which made every person equally miserable, regulated, and coerced into obeying the new enlightened masters. The people were required to be happy with the new equality. Brotherhood turned into a system of economics whereby the people were forced to give to the system but received nothing in return, except the permission to live. Webster believed liberty and equality to be completely incompatible: “It is impossible to have complete liberty and equality, the two systems are mutually exclusive.”<sup>79</sup> Bothamley saw the foundations of the revolution as a farce; the meanings of brotherhood, freedom, and equality to be distorted by the revolutionaries: “The word Brotherhood, second only to

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<sup>78</sup> Webster, *Secret Societies and Subversive Movements*, 166.

<sup>79</sup> Webster, *World Revolution*, 7.



Fatherhood in high significance, has been degraded and materialized till whole sections of the great nation which first was inwardly corroded and then destroyed by this subversive teaching, have become bastardized and mongrelized.”<sup>80</sup>

The British fascists were convinced that a group of foreigners, not Frenchman, employed by the Illuminati had caused the revolution in France. This foreign mob ran a successful revolution against all other classes in France by using superior methods that their revolutionary slogans did not represent. It was only one faction of subversives that conquered the other indigenous French. This faction of the Illuminati destroyed the national life, tradition, King, religion, nobility, clergy, constitution, flag, calendar, coinage and the names of places. The British fascists could never bear to see merrie England lose its identity to revolutions run by aliens the way France had fallen to them. The revolutionary councils of the French Revolution were not made up of Frenchmen, according to Ramsay: “We have the names of several of them, and it is clear that they were not British, or Germans, or Italians, or any other nationals; they were, of course, Jews.”<sup>81</sup>

According to some British fascists, but especially Webster, the French masses were not on the verge of exasperation as had been widely held in history books. The entire revolution was engineered by much higher conspirators. Webster insisted that the conditions of the French people were not nearly as bad as popularly believed: “Arthur Young, who has been persistently represented as the great opponent of the *Ancien Regime*, records few actual instances of misery or oppression.”<sup>82</sup> Webster pointed out that even though grievances were presented to the King, the people were still loyal to the

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<sup>80</sup> Bothamley, *An English Statement About National Socialism in Germany*, 7.

<sup>81</sup> Ramsay, *The Nameless War*, 21.

<sup>82</sup> Webster, *The French Revolution*, 4.

monarchy and would never have condoned the brutal stages of the Revolution, from the *Affaire Reveillon* to the September Massacres.

In order for a revolution to be successful, the traditions of the people along with their religion, culture, and heritage must be destroyed. This is what occurred in the French Revolution. The foreign conspirators convinced the people to get rid of their traditions and culture because those were tools of the monarchy to keep them suppressed. The foreign conspirators provided the poor masses with the resources necessary to carry out this revolution because the people themselves could not acquire the power and money to do so. The Illuminati wanted to overthrow France because this would give them the opportunity to establish a new economic standard in the form of credit. This would replace the traditional European system that measured wealth by lands, crops, herds, animals and minerals.<sup>83</sup> Once the world revolutionists had taken France, other countries in Europe could be overthrown as well.

The French Revolution provided a perfect example of the methods international conspirators would use to establish international rule over other nations. They cared nothing for the good of the country but duped the revolutionary left into dealing the deathblow to the French Monarchy while the alien leaders established the new system. They took advantage of the financial paralysis of 1780 in France. But as this new ruling class exerted its control of the economic system, the newly placed power merchants would turn their backs on the masses who had been tricked into doing their bidding. As with the Bolshevik Revolution, they had only to attack the weaknesses of the nation and then sit back and watch it eat at itself like a cancer. Webster claimed the subversives promised better conditions to the masses but betrayed them once the subversives came

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<sup>83</sup> Ramsay, *The Nameless War*, 23.

into power: “Equality, the great watchword of the Revolution, had no place in the minds of the Subversives; conditions were simply to be reversed, wealth was to change hands, a process that was to be never ending, since that which was at the top was to be perpetually thrust to the bottom, and that which was at the bottom raised to the top.”<sup>84</sup>

The Duc d’Orleans was one such dupe. As a libertine, he wanted the King ousted and a democratic monarchy established which would empower him as ruler. He wanted revenge for having been exiled in 1787 which furnished him a *cause de guerre* and gave rise to the *Orleaniste* conspiracy, yet another secret society that used every possible means to stir up revolution in France. He was more than willing to do the bidding of the Illuminati pulling the strings behind the scenes. The Duc d’Orleans networked with the conspirators and joined the Freemasons. Webster explained, “The Orleanist leaders, quick to see the opportunity for advancing their own interests, joined the Freemasons, and the Duc d’Orleans succeeded in getting himself elected Grand Maser of the Order in France.”<sup>85</sup> His brief stint of acclaim and false power would soon prove fatal, however. After the Duc d’Orleans had completed his role in the revolutionary process, he was sent to the guillotine.<sup>86</sup> Webster pointed out, “The people of Paris loathed the Duc d’Orleans”.<sup>87</sup> “His two ruling passions were money, and after money, debauchery.... “He flaunted his vices in the eyes of all Paris.”<sup>88</sup> He had paid for his excesses with his life. Others would follow.

The Duc d’Orleans is noted for having involved England in the French Revolution. Webster argued that The Duc d’Orleans loaned money to subversive

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<sup>84</sup> Webster, *The French Revolution*, 23.

<sup>85</sup> Ibid., 20.

<sup>86</sup> Ramsay, *The Nameless War*, 25.

<sup>87</sup> Webster, *The French Revolution*, 10.

<sup>88</sup> Ibid., 9.

elements in England: “It is surely more than probable that many of the guineas found on rioters were the Duc d’Orleans’ money, which with diabolical cunning he drew out in English coin, and had sent over to France in order to throw suspicion on the English.”<sup>89</sup> With this history, Webster would attempt to prove that England was not immune to revolutions.

But the *Olreanistes* created a fictitious famine which greatly affected the masses and drove the people to revolt. Webster speculated that the conspirators engineered the strife of the peasants by purposely starving them: “The truth is probably that the monopolizers were in league with the very men who were stirring up popular fury against monopoly—the leaders of the Orleaniste conspiracy. Montjoie asserts that agents employed by the Duc d’Orleans deliberately bought up the grain and either sent it out of the country or concealed it in order to drive the people to revolt.”<sup>90</sup> After Napoleon had taken power, he finally realized that the Jews had worked against him because he was not following the Jews’ plan for sweeping Europe under the international flag of world revolution. Ramsay claimed, “By the year 1804, Napoleon had come to recognize the Jew and his plans as a menace to France and all that the revolution had swept away he systematically restored.”<sup>91</sup> When someone deviated from the plan of the Jews and secret societies of world revolution, he would then be turned against and ousted using any means possible. Ramsay argued that Jews were the financial power behind the defeat of Napoleon: “From this time onwards Jewish money financed every coalition against him;

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<sup>89</sup> Webster, *The French Revolution*, 31.

<sup>90</sup> Ibid., 17.

<sup>91</sup> Ramsay, *The Nameless War*, 45.

and Jews today boast that it was Rothschild rather than Wellington who defeated Napoleon.”<sup>92</sup>

After the French Revolution, the world revolution continued. The international conspirators comprised a confederation of internationalists, Jews, and Freemansons who ran a super government that was now pulling the strings behind the scenes. All of these groups worked together in secret to bring about the world revolution. They operated outside of Britain but maintained control over it. Some of the organizations that made up this super government were the Third international, Young communist international, Red international of Labour Unions, League of Nations, and other Bolshevist murder gangs.<sup>93</sup> When Chamberlain broke his pledge regarding the conscription of Britons against Germany, Ramsay claimed the Jews instigated the deception so that Germany could be defeated and the super government could be established.

Hore-Belisha, a Jew, gained a seat in the Tory party because Tories did not have enough money to fight a general election. They necessarily relied on money from the Jews. Because the government was under the control of Jews and internationalists, Ramsay believed the “Jew policy which will lead us to war with our blood brothers of the Nordic race ...[would] make way for a Bolshevised Europe.”<sup>94</sup> The Jews had chosen Britain and France for the fulfillment of world domination. Bothamley recognized the Jewish threat and spoke to condemn it: “I wish to say that I am deeply concerned that Great Britain shall remain great; that she shall not be the puppet of secret international

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<sup>92</sup> Ramsay, *The Nameless War*, 45.

<sup>93</sup> Colonel A.H. Lane, *The Alien Menace* (Westminster: St. Stephen’s Publishing Company, 1929), 117.

<sup>94</sup> Griffiths, *Patriotism Perverted*, 108.

intrigue and the laughing stock of the world, as she has been the case lately, and that her sense of fair play shall be more than a sentimental tradition.”<sup>95</sup>

There was no program for combating world revolution or international Jewry. British fascists simply wanted to expose what they believed was a huge conspiracy against the world and especially Britain. The fantastic, bizarre beliefs of many British fascists may prompt one to question the sanity of these characters. British fascists are interesting because of these outlandish beliefs. Not only were they fascists, but they were conspiracy theorists who produced many books and pamphlets that make for amusing and disturbing reading.

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<sup>95</sup> Bothamley, *An English Statement About National Socialism in Germany*, 10.

## CHAPTER FOUR

### BRITISH NATIONALISM

British nationalism was dependent on pro-English sentiment and ant-Semitism. The British nationalists were diametrically opposed to everything they considered to be Jewish. Anti-Semitism has always been at the forefront of European racism and nationalism, and England was no exception in the inter-war period. The British fascists knew the British people to be superior in their culture and race. They believed that Britain, as championed by fascists, was destined to rule the world by her empire and that it was her right, since Britain had been the most successful in maintaining a global empire. The fact that the British Empire ruled over millions of people in distant lands was perfect proof that they were the superior race. They had brought civilization to the savages and backward peoples in the East. They introduced technology, mathematics, culture, government, medicine, architecture, art, literature, and the Anglo-Saxons' superior way of life to the lowly peoples of the colonies and had made them more steadfast in the process. England's social fabric could not be disturbed by inferior political systems such as Bolshevism.<sup>96</sup> Or, so hoped the British fascists.

Every superior attribute of character came from the Briton. England was great because of her honor, integrity, and justice. British fascists revered the traditions of England and did not want foreign forces subverting English ways of life. The Englishman was known for fair play and sport which was absent in the Labour Movement, an Asian concept. Webster claimed England would lose her Britishness if she embraced a foreign culture: "If England loses the spirit of fair play, she will have lost her most priceless

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<sup>96</sup> Adrian Weale, *Patriot Traitors: Roger Casement, John Amery and the Real Meaning of Treason* (London: Viking, 2001), 168.

national heritage.”<sup>97</sup> Britons had too much integrity to commit serious crimes because of their superior qualities. The immigrants who came into Britain committed the serious crimes. Lane believed that the races were distinct by biology: “Race is race, and blood is blood. You may change the name of Imoffsky to MacGregor, but you still have the same old Imoffsky to deal with.”<sup>98</sup>

Immigration was a major concern for British fascists. Lane portrayed immigration into Britain as a crime against the British people and was gravely concerned about German immigrants, especially before Hitler took power in Germany in 1933. He described a personal experience he had with a German immigrant while staying at the Southsea Hotel in Hampshire. He suspected the head waiter of being German which incensed him because a non-Englishman was employed rather than an Englishman. The loss of English jobs to foreigners was of great concern to him because many British veterans from the Great War were without work. Because of the loss of jobs and a devastating world war, British nationalism rose to combat immigration into Britain. Profit-minded employers and Jews hired these immigrants because they would work for less money. Lane believed that these immigrants could have been spies. He was especially concerned about the German working at the Southsea Hotel because secret naval plans were discussed there every day and could be made available to spies.<sup>99</sup>

To Lane, immigration was treason to the Crown. Immigrants could never be nationalists. He charged immigrants with passport forgery, the spreading of communism, white slave traffic, drug traffic, forgery, theft, and blackmail. Lane was especially concerned with Jewish immigration because of their communist activities and subversive

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<sup>97</sup> Webster, *Secret Societies and Subversive Movements*, 399.

<sup>98</sup> Lane, *The Alien Menace*, 130.

<sup>99</sup> *Ibid.*, 32.



nature. Every crime presented by Lane is documented and described. Lane thought the most serious crimes were committed by aliens which is one reason that he and other British fascists were anti-immigrant. Immigrants could never be truly British because they were not biologically Anglo-Saxon and retained their culture even inside England. The more immigrants who came into England, the less English England would be.

Immigrants, especially Jews, had no loyalty to King and Country because of their internationalism. They came only for better economic opportunities. Immigration brought alien languages, customs, and other races into England which would supplant the real English people. Lane blamed the leaders of the British government for permitting the “scum of Eastern Europe” (i.e. Jews) to immigrate into England. The British fascists held no favor for non-Anglo-Saxons in Britain.

Lane also believed the Jews were responsible for immigration into England. Lane quoted the *Jewish Chronicle* of July 29, 1927, in which a subcommittee had been appointed “to take all the necessary steps to oppose the Aliens Restriction Bill if the Government should proceed with it.”<sup>100</sup> Lane disagreed with Winston Churchill over the bill, because Churchill considered the bill to be ridiculous. Member of Parliament (MP) Harry Day also opposed the bill, and Lane believed that Day’s real last name was Levy, making him a Jew. If Jews could open the gates for immigrants to come into England, England would become a multicultural state in which the Jews were not as conspicuous. Then the Jews could operate in a freer manner and exploit England while they spread communism. Immigration into England would also destroy the English culture because the immigrants would retain their cultures which would result in an England that could

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<sup>100</sup> Lane, *The Alien Menace*, 113.

never practice true nationalism as the country would then be made up of so many different peoples and divergent cultures. No longer would Jews be a minority.

British fascists considered both notably famous immigrants and unknowns to have been enemies of England. The fascist circles in England believed Friedrich Engels was anti-English and an immigrant. Haym Solomon, Karl Marx, and Joseph Neuberg were some examples of undesirable alien Jews. Instead of being grateful for the protection of the British government, they were at the forefront of revolutionary movements. The immigrants were unwanted in their own countries and repaid Britain's hospitality with ingratitude. They spread communism, Liberalism, disloyalty to the Crown, subversion, and un-English ideas. Other Jewish immigrants acquired large estates in Britain and grasped British finance, industry and shipping. These Jewish aliens did not succeed because of superiority to the British people but because they conspired together "in packs and were generally unscrupulous."<sup>101</sup>

Lane believed that communism was a trait of the Jews. He discussed a 1919 case in which the Jewish press in London unabashedly encouraged Bolshevism in Britain. The *Morning Post* reported it which in turn prompted a letter dated April 23, 1919, and signed by Lionel de Rothschild, Lord Swathling, Sir Philip Magnus, Sir Marcus Samuel, Harry S. Samuel, Leonard L. Cohen, I. Gollancz, General Sir John Monash, Claude G. Montefiore, and Isidore Spielmann. The letter expressed deep concern over the Bolshevik propaganda and encouraged British Jews to disassociate themselves from these activities. Lane mentions that prior to the letter, however, "there had not appeared any expression of Jewish disapproval of Bolshevism."<sup>102</sup>

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<sup>101</sup> Lane, *The Alien Menace*, 109.

<sup>102</sup> Ibid., 115.

The British fascists' nationalism was driven by their superior culture, unlike that of Jewish culture. Webster argued that the British had a culture that was unique only to Britons: "Those of us who, sacrificing popularity and monetary gain, dare to speak out on this question have no hatred in our hearts, but only love for our country. We believe that not only our national security but our great national traditions are at stake, and that unless England awakens in time she will pass under alien domination and her influence as the stronghold of Christian Civilization will be lost to the world."<sup>103</sup>

Internationalists were assaulting British patriotism. The British fascists considered nationalism to be a natural expression in a country so deservedly imbued with pride of self. British fascists used analogies that proved patriotism and nationalism were the only ways to preserve the national character. By encouraging patriotism and national pride, British fascists discredited the internationalists who disseminated propaganda aimed at world revolution. Bothamley scorned the international press for misrepresenting England and exalted the qualities of British men and women:

I regret to say that there has been a certain tendency to express our own strong sense of Nationality by a sort of 'Superiority' among a section of my own countrymen and alas countrywomen in respect of anything they could call 'foreign,' and this tendency, the causes of which I cannot discuss now, has been exploited by the same false teaching which has always used both our strength and our weakness to its own advantage. The attention of other nations has been directed to this tendency, and it has been emphasized as if it were typical of all England, when we know well that the Englishman is as a whole, not overbearing and self-assertive, but chivalrous and unpretentious. I remember an article in a Berlin newspaper controlled by this same false propaganda in 1931, full of cheap sneers against the English in this respect, and I wondered then what malice lay behind such a misrepresentation of my country.<sup>104</sup>

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<sup>103</sup> Webster, *Secret Societies and Subversive Movements*, 402.

<sup>104</sup> Bothamley, *An English Statement About National Socialism in German*, 8.

The British fascists loved the Britishness of their country. They discussed the ways of the English as something that they loved and did not want to lose. It had to be preserved. Lane complained that immigration was destroying the true British character: “How much better life will be when one can have a drink amongst Englishmen in an English pub, without the American soldier, the insolent Jew, the professional communist agitator.”<sup>105</sup>

Communism appealed to the egalitarian, the proletariat, and the inferior, certainly not the true Englishman. These alien peoples clamored for communism because they knew that they could never provide for themselves and they wanted a system that would take care of them in a worker’s paradise, such as in the Soviet Union. They envied success, so they wanted a system that would make everyone equal. Subversives encouraged this way of thinking. Webster quoted Proudhon as saying, “The corrupting ferment of every Republic is *envy*.”<sup>106</sup> Joyce pointed out, “Once the bitterness of class-war had infected the soul of the nation, hatred began to well up, very slowly at first, more vigorously in this century, and now, at any moment, the gentle welling may turn into a cascade or a torrent that will sweep all before it.”<sup>107</sup> Joyce also argued, “The first principle of true nationalism, namely national unity, by definition, must be free from class conflict and class prejudices.”<sup>108</sup> Joyce also believed that England must be free from foreign peoples.

The subversives equated the holding of property with theft. They wanted to instill in English minds that exclusive property was by nature theft and that the thief was the

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<sup>105</sup> Weale, *Patriot Traitors*, 169.

<sup>106</sup> Webster, *World Revolution*, 121.

<sup>107</sup> Joyce, *Twilight Over England*, 30.

<sup>108</sup> *Ibid.*, 36.

rich man. The subversives touted a simple but pervasive envy of those who had amassed money and power and should now relinquish it to the masses. The have-nots would take away from the haves under a system of communism. The British fascists, especially Ramsay and Webster, considered the subversives who incited the masses against the rich to be leading a communist revolution. Once the subversives held power, they would deny the proletariat the lands and wealth taken from the haves and keep it for themselves.

The British fascists considered this mindset foreign to the true Anglo-Saxon. It could never be inherent in him because of British biological makeup. Thousands of years of Nordic culture had forged the Anglo-Saxon race into great men who would never submit to a system, such as communism. British fascism would replace the envy of communism and the greed of Jewish capitalism with an alternative. Britain would be made up of good fascists. The British fascist would be courageous and honorable and would sacrifice himself for the betterment of Great Britain, which would reward him ultimately. Chesterton described the prototypical British fascist: “He is not fearful of prestige, and therefore resentful of snubs, real or imaginary. He does not nurse his ‘standing’ or even allow it to outweigh his concern for the welfare of the Movement. He is not fearful lest the other fellow should get ahead of him, and at all times does he spurn to allow his ego to be exalted above the fascist cause.”<sup>109</sup> Webster’s views ran close to Chesterton’s concerning the British people’s disposition: “The British people, far more proud than vain, have always responded with lukewarm interest to the instigators of class hatred; perfectly satisfied with their own position in the social scheme they care not who

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<sup>109</sup> Baker, *Ideology of Obsession*, 171.

considers himself their superior. Liberty they demand as a right; equality they wisely recognize as impossible, and dismiss from their calculations.”<sup>110</sup>

The British fascists wanted to stop the “niggerization” of England by adopting Draconian methods. British fascists loathed the importation of jazz, loose morals, and left wing ideas. Most of the blame was put on the international Jews. These methods, such as corporatism, would regulate the freedom-loving, self-sufficient Anglo-Saxon and guide him to his proper destiny. This is the paradox of fascism in Britain. While they wanted nothing to do with a system, such as communism, the British fascists would submit to a system reminiscent of communism. They insisted that the draconian methods of totalitarian fascism were needed to bring about the radical changes needed in Britain. The British fascists would determine what freedom meant for Britons.

The British fascists explained that since the internationalists, Jews, Freemasons, and communists had successfully infiltrated England, a new nationalist system, using severe methods, had to be adopted so that merrie England could exist again. Modern democracy was not English in nature at all. Democracy would bring oblivion to England because of the high level of decadence which democracy produced. Under democracy, the Englishman would lose his sense of racial and national pride and would participate in the democratic process that would eventually put corrupted leaders into the government who would actually bring about a Jewish Bolshevik government or a democracy that would lead England to ruin.

Since the Englishman had Viking blood flowing through his veins, he would always feel the need to conquer new lands and accomplish new feats. Wandering, fighting, encountering danger, killing, and being killed were inherent in the Nordic

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<sup>110</sup> Webster, *The French Revolution*, 33.

race.<sup>111</sup> The British fascists exalted those attributes as their cultural entitlement. They revered their history and ancestors for what they had done. Joyce had always been attracted to Germany because of his Nordic heritage. He loved Wagner and Goethe. He studied Germanic philology which made him “aware of racial bonds that time and money had obscured.”<sup>112</sup> He had a mystical attraction to the Germanic race and wanted to be a permanent resident of Germany proper.<sup>113</sup> Joyce’s indignation for the British government, especially after they declared war on Germany in 1939, was the catalyst for his treason which negated his ultra-nationalism that he spoke of in the ilk of Chesterton and other British fascists. His anti-Semitism overrode his British nationalism.

Unlike Joyce, Chesterton was attracted to British culture, art, and literature in a purely English way, not in a pan-Nordic way. Jewish influence was completely absent from all the art and literature Chesterton loved. Chesterton was not a makeshift fascist. He revered English cultural icons such as Shakespeare, Carlyle, Shelley, Swinburne, and Shaw. Chesterton discussed the greatness of these British writers because of their genius and identified with them not only because they were English but because they represented the great English culture through their works and thoughts. He believed that he was of their same cloth, so if these were all English cultural icons and Chesterton was of the same caliber, then he could represent Britain because he identified so purely with the British people. It was this love of culture and history that drew Chesterton to ultra-nationalism and then fascism. The system of fascism, as a twentieth century phenomenon and if implemented correctly, would save English culture from being destroyed. Chesterton was not a typical fascist who told people to revere their cultural

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<sup>111</sup> Joyce, *Twilight Over England*, 35.

<sup>112</sup> Ibid.

<sup>113</sup> Ibid., 10.

and historical past because it was nationalistic to do so. He was sincerely concerned that the history and culture of England were under assault and they had to be protected. Fascism, through economics, foreign relations, ethnocentrism and corporatism would save the England that Chesterton and other prominent fascists craved.

In a speech written for the Prince of Wales to be presented at a banquet for forty thousand people, Chesterton revealed how much he revered Shakespeare: “Shakespeare was, above all things, an Englishman. He loved his country with great passionate love, and his magic verse not only breathes the air of the countryside, the air of our long, still summer afternoons, but strikes back into the very heart of our history, all its pageantry and daring. We kept alive here, so that our visitors may capture its essence, and take away with them lasting memories...Although in one sense Shakespeare’s appeal is peculiarly addressed to the hearts and minds of his fellow countrymen, his genius is yet universal and evokes the homage of the men of all nations.”<sup>114</sup> Even though Chesterton was willing to share Shakespeare with the rest of the world, Shakespeare was very personal to him. He believed Shakespeare had to be appreciated by the British people in order for them to truly appreciate British history. .

To the British fascists, there could be no whole or partial allegiance to foreign bodies. This is why British fascists could never accept Jews because Jews could never have full allegiance to the crown because of their international capitalism and nationalist/Zionist beliefs. They were considered to be a sub-race consisting of Asian and African blood, not pure Aryan/Nordic. This is why the Jews were considered to be inherently sadistic, cruel, vengeful and treacherous in nature.<sup>115</sup> The Jewish religion was

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<sup>114</sup> Baker, *Ideology of Obsession*, 121.

<sup>115</sup> Sykes, *The Radical Right in Britain*, 49.



also considered to be alien to the Anglican nation. The British fascists considered The League of Nations an abomination because it destroyed the sovereignty of Britain. The British fascists could never tolerate Britain answering to any foreign body. Britain for the British and the sovereignty of the British Empire were axiomatic for ultra-nationalists. They could never accept the interdependence of a world brotherhood brought on by Jewish internationalism and Bolshevism. British fascism would necessarily maintain the uniqueness of the British nation by restricting immigration, tending to the interests of Britain for Britain's sake, staying out of conflicts that had nothing to do with the British Empire, keeping alien ideas out of Britain, honoring Britishness, and rejecting communism, internationalism, liberalism, oriental philosophies, and the Jews. When Chesterton lived in South Africa, his fascism developed out of real events. Chesterton pointed out, "The decision to import Chinese Labour changed the political climate and opened up a period of bitter class and national conflict on the Rand. More than any other factor the 'Chinese question' spurred British working men and Afrikaner nationalists into organized political activity."<sup>116</sup> Chesterton firmly believed that these types of events prompted men to search for political solutions.

While patriotism is oftentimes associated with armed conflict, Chesterton's patriotism was not limited to wartime. He associated patriotism with culture, empire, equity, and positive affirmation:

It is true that patriotism means love for one's country, not because one's country is big, but often because one's country is small. The love of Englishmen for England must always transcend their love for that huge institution, the British Empire...But our pride in the Empire must not be a pride merely in the big battalions and majestic men-of-war...Does the Empire strive to set an example of equity and fair dealing among men? Are its citizens devoted to the cause of culture and peace? Do they seek to serve rather than to exploit their fellow men?

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<sup>116</sup> Baker, *Ideology of Obsession*, 31.

Are they ever on the lookout to advance the dignity of human life? ...In so far as these questions may be answered in the affirmative, then the Empire is to be hounoured and the spirit of Imperialism to be respected...The patriotism evoked by thoughts of war is often the wrong kind of patriotism. Love of country must always be constructive love and must not seek to destroy.<sup>117</sup>

But the values set forth by the British fascists were not received as well in Britain as were the fascists of Germany and Italy. The fanatical romanticism, violent actions, and venom spewed from the more anti-Semitic of the fascist elite were too outlandish for a British population who accepted liberal humanism at this time.<sup>118</sup> It was too much to accept this ultra-nationalism, fascism, and anti-Semitism and abide by its rules through a political system. The ideas that the British fascists wanted the Britons to accept were considered marginal. Chesterton, in his love of Shakespeare and reverence for England's past glory, expected people to accept his fascism at a time when he was already seen as an oddity. But Chesterton, along with other British fascists, would explain away the lack of interest in fascism amongst the British people as a result of England becoming seduced by alien cultures they despised. British fascists would blame the Jews, communists, capitalists, and the media for the loss of interest in British culture. The British fascists suffered from cultural despair. They saw how Oswald Spengler could claim that all cultures existed in cycles and had time frames, but they did not want to accept it. If Spengler was right, Britain was about to die. She must then be saved by fascism. While the British fascists maintained that Britain as a nation was sick, many questioned the mental faculties British fascists needed to radically uproot the established British government.

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<sup>117</sup> Baker, *Ideology of Obsession*, 82.

<sup>118</sup> Ibid., 9.

To Chesterton, fascism would be natural to the British people: “National socialism will be created in Britain because of the instinct of British blood. It may have the finest economic policy and the sanest political structure to commend it, but these things are futile unless there be passion in the drive to serve them—a passionate love of country, a passionate loathing of the country’s betrayal, and a passionate faith in one’s countrymen to act with high nobility when they are shaken from their sleep.”<sup>119</sup> This was Chesterton’s formula for the rebirth of the nation. His reference to “British blood” exemplified Chesterton’s racial mysticism. Chesterton’s racial metaphysics transcended the norm of BUF racial belief but was more in line with the Nordic League and the Right Club.

Nationalism was most effectively channeled through anti-Semitism because all the issues that British fascists were concerned with had the anti-Semitic strain. It was not only love of country and love of race. British fascism had a real anti-Semitic flavor. Racial nationalism is completely dependent on another racial adversary. British fascists argued that England had to protect their Empire from all that was not British. This included all non-English peoples, but especially Jews.

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<sup>119</sup> Baker, David, *Ideology of Obsession*, 169.

## CHAPTER FIVE

### PRINCIPLES OF BRITISH FASCISM

The principles of fascism are diametrically opposed to all that the Jews represented, or what the British fascists believed they represented. The British fascists were convinced that the principles and practices of the Tudor Dynasty would have evolved into the British fascist naturally if it had not been disrupted by democracy and world revolution. In other words, fascism in essence, was the modern version of the Tudor dynasty. In *Ideology of Obsession*, historian David Baker points out that the British fascists “suffered bitter disappointment over the changed post-war world.”<sup>120</sup> Baker explains that the environment forged the fascist thought in Britain and argues that Chesterton, as others, lived in “a world of status quo small-mindedness in conventional politics, of declining imperial power and intense trade rivalry, and of economic depression and mass unemployment.”<sup>121</sup> British fascists sought to regain what was lost by Britain by implementing the extreme measures of fascism and expelling all Jewish and internationalist influence from the Britain. The terms international, Bolshevik, moneyed power, and usury were code words for Jews in British fascist ideology. The main purpose for fascism in Britain was to destroy Jewish power.

Many fascists wanted a one-party state, which Mosley made clear throughout his involvement with the BUF. The House of Lords would be abolished. The government would hold five plebiscites a year to more fully involve the British people in their own preservation. The King would choose Prime Ministers, the local government would be centralized, and a fascist Grande Council would provide advice to the King in his

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<sup>120</sup> Baker, *Ideology of Obsession*, 169.

<sup>121</sup> Ibid., 8.

decisions. The BUF wanted members of the House of Commons to be elected on their merit. Further, the BUF called for status of trade corporations or occupational franchise. The trade corporations would control the trade unions by including representatives of workers, employers, and government. Mosley intended to wipe out unemployment by improving the infrastructure and clearing slums. The banks in England would be controlled by the new fascist government. The press would be free but monitored by the new government. Under fascism, Joyce insisted that England would be free of communism, “unrestricted competition, international investment, the subservience to the state to business, the materialistic conception of history, hideous poverty, incipient Marxism, decaying aristocracy and declining agriculture.”<sup>122</sup>

Mosley is interesting because of his background. He was from an old aristocratic family. Their seat was at Rolleston in Staffordshire. The family motto was *Mos Legem Regit* (custom becomes the law). He was born on November 16, 1896. Mosley was educated Winchester College and the Royal Military College at Sandhurst. He was described by a classmate as being precocious, impatient, hedonistic, and full of contempt. He never got along with his father but made great friends with his grandfather.<sup>123</sup>

His married his first wife in 1920, Lady Cynthia Curzon. She was the daughter of Marquis Curzon of Kedleston, whose father was the Jewish Chicago millionaire Levi Zeigler Leiter. Lady Cynthia Curzon was a socialist and had much influence on her husband. Mullally made an interesting point about Mosley’s future anti-Semitism: “It is a debatable whether Mosley would have been in a position, in later years, to have whipped

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<sup>122</sup> Joyce, *Twilight Over England*, 32.

<sup>123</sup> Mullally, *Fascism Inside England*, 16.

up his notorious anti-[S]emetic hate campaign, had it not been for the tragic death of his wife in 1933.”<sup>124</sup>

Mosley served in WWI in the Royal Flying Corps in France. After the war he became a Tory MP in 1918 at the age of 22. But in 1924 Mosley was attracted to Ramsay MacDonald’s government and joined the Labour Party. Mullally also described Mosley as somewhat of an oddity in the Labour Party because Mosley never understood socialism. It is because he never read Marx at all or could not grasp the materialistic, revolutionary basis of Marxist class-struggle. He was also shunned by his social class because of his switch to the Labour Party. By this time fascist movements had existed in Britain at this time. Mosley described the blackshirts as “buffoons making a cheap imitation of ice-cream sellers, and slavishly but ineffectually imitating the latest frenzy of Continental hysterics.”<sup>125</sup>

It was with the rejection of the *Mosley Memorandum* that Mosley saw the government as a bunch of stick-in-the-mud old men, moving at snail speed. The *Mosley Memorandum* was the reason Mosley was expelled from the Labour Party in 1931. Mosley became disillusioned with Labour and from then on he began to take fascist leanings. In 1932 Mosley wrote *The Greater Britain*, visited Mussolini in Rome and the BUF was formed. With this information, we may believe that Mosley’s strange political odyssey in Britain was a direct reflection of his shaken past.

There were some British fascists who considered themselves socialists before they became fascists, but never communists. Communism was a great threat to the West in the interwar period. British fascists argued their system would smash communism. Webster

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<sup>124</sup> Mullally, *Fascism Inside England*, 16.

<sup>125</sup> *Ibid.*, 18.

described communism as a system that kept everyone equal by force: “communism, which is the application of the principle of absolute equality, regards humanity in the mass and would cut all men down to one dead level.”<sup>126</sup> It was a system of rigid bureaucracy. Chesterton commented, “communism...appeals to the self-interest of man and thereby fails in its most elementary of undertakings.”<sup>127</sup> The British fascists all abhorred communism but sometimes for different reasons. Some admired the totalitarian aspects of communism but not the ends in which communism resulted. They could not accept the internationalism of communism. British fascists also could not accept Jews because they linked communism to Jews. While Webster and Ramsay could accept fascism only as an instrument by which England could be brought back to her greatness, Joyce and Chesterton believed the totalitarian aspects of fascism would have to stay in place so that the British Empire would regain and retain its greatness. Fascism would rejuvenate and permanently secure England as a world power. Mosley offered as a solution to a weakened England: “Strongly held opinions, strongly expressed, are a necessity in the chaos of a flabby age.”<sup>128</sup>

The fascist state would conquer and correct forever the rampant liberalism which was destroying Britain from within. The doctrine of government being a mere watchdog would be repudiated, allowing the fascist state to intervene directly in national business. The state would have the power to regulate business so that it would adhere to the interests of Britain alone. There would be no more unbridled capitalism because it undermined interests directly concerned with Britain. Fascist economics were patriotic

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<sup>126</sup> Webster, *World Revolution*, 120.

<sup>127</sup> Baker, *Ideology of Obsession*, 176.

<sup>128</sup> <http://www.oswaldmosley.com/buf/100questions.htm>

and would allow the British people to free themselves from Jewish international finance and usury. Any kind of business not advantageous to Britain would not be tolerated.

Joyce explained that fascist economics were exclusively concerned with the national good:

The greatest tragedy of all was that the more the capitalists wagged the Union Jack, the more the Labour men got to hate it, until they finally fell into the grave error of regarding nationalism and capitalism as synonymous. Exactly the reverse was true. Thus England suffered the greatest ideological disaster that could overcome her. Those who had a splendid case for reform spoilt it by denying their paramount duty to place their own country first. They failed to see that in opposing tariffs, for example, they were not helping Indian coolies who were being sweated for the purpose of producing cheap goods for the English home market. They wrote and talked all sorts of nonsense about ending the system of private property and failed to attack the international system of money and usury.<sup>129</sup>

Fascists in Britain were opposed to international trade because the policy of foreign investment had led to huge sums being placed outside of England instead of improving its economy. For example, agricultural economies were greatly damaged by cheaper food imported from the continent. The British people could pay less for food, but cheaper foodstuffs destroyed the British economy because farmers in the English countryside could not compete with the importation of these less expensive goods. Britons bought foreign goods that could have been produced in England but were not because of the interdependence that international capitalism created. Joyce complained, “These foodstuffs, for reasons connected with lower standards of life on the part of the exporters and faults in the international currency system, cost far less than English food, which became ever dearer as the farmers grew more impoverished. The recipients of

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<sup>129</sup> Joyce, *Twilight Over England*, 38.



interest did not care. For them foreign dividends meant the opportunity of buying more foreign food and acquiring a stronger lien on what there was in England.”<sup>130</sup>

British fascists, who viewed the international market as undermining British potential, wanted to protect British workers and farmers from the fat and pampered class that benefited greatly while the workers and farmers became unemployed due to the depressed wages. The great engineering firms of England provided technology and production plants to foreign lands such as India and Japan. In the face of cheap labor in the East, British looms could not compete with cheap labor from the Orient. Factories and farms had to be sold so that the owners would not starve. Industry and agriculture were replaced with buildings, roads, golf courses, and aerodomes. Joyce pointed out the vagaries of a non-British economy: “We are less able to feed ourselves, and our population has increases.”<sup>131</sup> Exporting factories and work to foreign lands, permitting the international financiers to ruin the economy and self-sufficiency of Britain and allowing the workers and farmers to lose their businesses and starve were outright calls for charges of treason. Joyce said it was a waste of time to worry about economic policies when the internationalists controlled these policies: “It was useless to talk about tariffs, because all those who mattered were much too interested in exploiting Oriental labor to let Parliament pass protective legislation.”<sup>132</sup>

Some of the fascists, hard line Tories of the old order, had become disillusioned with the methods of fascism because it deviated too much from the party line. But others, such as Joyce, wanted to destroy the old order completely because they considered it outdated. Joyce argued, “The fact is that after 1745, Whiggery swallowed all that was left

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<sup>130</sup> Joyce, *Twilight Over England*, 49.

<sup>131</sup> *Ibid.*, 50.

<sup>132</sup> *Ibid.*, 37.

of real Toryism, and henceforth, apart from a few forlorn exceptions—always fighting a hopeless rearguard action, the people of England settled down to enjoy or suffer different forms of Whig politics. Thus did the materialism of finance lay hold on England. Let us agree that it (Toryism) died on the day when the bleak moor of Culloden was strewn with the bodies of those who had thought it possible to resort the Stuart dynasty.”<sup>133</sup> The average working class Blackshirt was far removed from Ramsay’s fascism because Ramsay was upper class and the typical Blackshirt was usually a commoner.

The British fascists, especially Mosley, wanted a fascism that would fit England’s character. Even though the BUF had emulated fascist movements on the continent to a certain degree, they insisted that England have its own brand of fascism that would develop to fit the British character. In some of the writings of prominent British fascists, it appears that they took offense to accusations of merely copying the fascist movements in Germany and Italy. Mosley wanted to make it clear that their movement was unique to the British people: “We seek also to emulate their (continental fascism) example by finding for the creed of our age its highest expression and development in these islands. The British have not always originated the creed of age, but they have usually perfected it. We claim that the policy of fascism in Britain goes far beyond any continental analogy in constructive conception.”<sup>134</sup>

British fascism would serve to break down class barriers in Britain. It would naturally bring about a classless society, not a Marxist, but through a system whereby man’s work would be rewarded for that which he produced. Everyone adhering to fascist ideology would work for the betterment of himself and the nation. Mosley maintained

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<sup>133</sup> Joyce, *Twilight Over England*, 16.

<sup>134</sup> <http://www.oswaldmosley.com/buf/100questions.htm>

that fascism would eliminate the “parasitic class by our proposals for dealing with hereditary wealth.”<sup>135</sup> This principle was similar to that of the Nazis but did not imply the anti-monarchy sentiment found in Nazi Germany. The fascists revered the British Crown and wanted to preserve it, contrary to Hitler’s idea of eliminating the monarchy completely. Big transnational business could no longer wield the power that it had previously enjoyed in Britain. Joyce argued that the people were not properly represented when “Eton and Harrow between them have at least 200 members in the House of Commons.....To think that the whole business of the House and even the fate of the Government must be rendered subordinate to the buffoonery of Old Etonians who want to assert their social superiority seems fantastic. Yet, such are the facts.”<sup>136</sup>

British fascism eliminated class barriers differently than did Marxism. In British fascism the individuals would be rewarded for their work and keep their earnings privately. Even though the fascist system would respect private earnings and property, it would be regulated under the fascist state. Chesterton asserted, “While fascists are the first to insist that private enterprise must be ruthlessly disciplined in order to solve the problems of distribution, they acknowledge the fact that private enterprise has already solved the problem of production.”<sup>137</sup> Under Marxism, individuals would work and produce for the state and rely on the state to supply for them. British fascism respected the differences and abilities of the individual and allowed him to function in his capacity within the fascist state. The responsibility of the individual would function in adherence to the Leadership Principle. Mosley described the Leadership Principle thereby: “This principle rests on the fact of human nature which socialism ignores. Men and women are

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<sup>135</sup> <http://www.oswaldmosley.com/buf/100questions.htm>

<sup>136</sup> Joyce, *Twilight Over England*, 35.

<sup>137</sup> Baker, *Ideology of Obsession*, 176.

born with varying gifts and capacities.”<sup>138</sup> It was this Leadership Principle that would allow the government to move quickly and get things done. The government would not have to wait for bills to be passed as in a bureaucratic democracy.

Chesterton described the role of the individual in the fascist state: “Self fulfillment through self forgetfulness is the supreme reward which the team spirit offers.”<sup>139</sup> The individual in the fascist state would embellish the character of the fascist body, but the state created by this collection of individuals would develop into a synthesis, becoming a fascist state which would transcend over the individual and guide individuals to become strong within the state. Once this had been realized, the individual would be inseparable from the state and would continue to contribute to it. Chesterton offered a more involved Briton: “The individual...is allowed at long last the corporate activity which his soul’s health demands. The mystical truth of the paradox that in order to have life a man must first lose it is destined to play a very large and practical part in the fascist ordering of affairs.”<sup>140</sup>

Webster, and probably Ramsay, would not have agreed with the lack of individualism in Chesterton’s fascism. Webster deplored how Robert Owen, the pioneer of socialism in England, would not permit individualism. Owen argued that each individual should work for the benefit of all. Denying the individual in favor of the community was not a part of Webster’s fascism. Webster countered to insist on more self accountability and reward for the individual: “But Owen had calculated without taking human nature into account; the difficulty of eradicating the sense of property amongst the

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<sup>138</sup> <http://www.oswaldmosley.com/buf/100questions.htm>

<sup>139</sup> Baker, *Ideology of Obsession*, 170.

<sup>140</sup> Ibid.

colonists proved an insuperable difficulty, and the noble desire to work for the common good with no thought of personal profit failed singly as an incentive.”<sup>141</sup>

When Chesterton discussed the freedom of the individual, especially when he mentioned that the individual was “allowed,” one questions how much freedom the individual would have in the fascist state. Freedom was determined by the individual’s ability to influence his or her role within the fascist state. The individual would be able to vote on the issues of occupational franchise that directly affected him/her without interference from sectional interests (i.e. capital and Labour organizations). Mosley explained that the British people did truly enjoy freedom under democracy: “At present the mass of the people have no freedom. Under fascism for the first time they will have freedom. What is the use of a vote if the people never get what they vote for?”<sup>142</sup> Under British fascism, Mosley argued, the people would get what they vote for because their votes would not be obstructed by parliament: “The beginning of freedom for the people is that the programme for which they vote shall be carried out. It cannot be carried out until the government has power to act;”<sup>143</sup> by giving “Government the power to act, fascism brings not the end of freedom but the beginning of freedom.”<sup>144</sup>

In theory, a more fascist empowered government would provide freedom for the economy from external interests of the international market and class conflicts within the established fascist state.<sup>145</sup> The government would be allowed to act according to the will of the people, not the plutocrats who previously had controlled the state. This plutocratic state was despotic and did not represent the people, nor did it grant their wishes. It was a

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<sup>141</sup> Webster, *World Revolution*, 101.

<sup>142</sup> <http://www.oswaldmosley.com/buf/100questions.htm>

<sup>143</sup> Ibid.

<sup>144</sup> Ibid.

<sup>145</sup> Baker, *Ideology of Obsession*, 170.

moneyed power system reminiscent of international Jewry. Mosley observed a needed shift from moneyed interests to a people-driven government: “Every instrument of the financial tyranny from party machines to national press is mobilized behind a barrage of money power to resist the simple principle that power belongs to the people alone, and that their power can only be expressed by giving their freely chosen Government the power to act.”<sup>146</sup> Mosley deplored parliament’s lack of speed which passed only two big bills per year and disallowed any effective programs to serve the people: “Any effective programme submitted as a pledge of immediate action to the electorate would take more than the lifetime of a generation to carry out.”<sup>147</sup> Because every main bill had four stages of debate in the House of Commons alone and two stages debated line-by-line by a committee consisting of six hundred people, the opposition had unlimited ability to obstruct. As a result, no measures could reach the Statute book in the face of the determined opposition. Mosley described consequences of such an ineffectual system: “The result is that bargain, compromise, and delay completely stultify the program for which the majority of the people have voted.”<sup>148</sup> This was a dishonest (Jewish) path of procedures within a system that made it impossible to serve the people and carry out any promises the government had made to them. It made absolutely no sense to Mosley that an opposition should even exist in government. Mosley compared the fascist state to a business: “Fortunately, even in the wildest excesses of this transient mania, this delusion never spread to the business world, and no business-man outside the asylum has yet been observed to engage a staff of six to carry on the work of his firm, and then to engage an additional staff of four to stop them doing their job. Curious to posterity will appear the

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<sup>146</sup> Sir Oswald Mosley, *Tomorrow We Live* (London: Abbey Supplies, 1939), 8.

<sup>147</sup> *Ibid.*, 9

<sup>148</sup> *Ibid.*

principle of creating at the same time a Government to do the nation's work and an Opposition to frustrate it.”<sup>149</sup>

Joyce mocked the British government. He held that it merely purported to be a government for the people when in reality it was self-serving. According to Mosley, the people were not properly represented and had no say:

According to the theory of the glorious British Constitution, Governments and Parliaments are only given mandates by the people at elections to execute some particular policy which has been submitted to them. If new issues of importance arise, the constitutional theory is that the sovereign people should be consulted. On not one single issue of importance have the people been consulted for a generation. Nobody asked them whether or not they wanted the Great War. Nobody put before them the real facts of the Treaty of Versailles and asked for their opinion. Nobody asked them whether England should return to the Gold Standard. They were never given a chance to consider the issues involved in the General Strike. Nobody consulted them on Mr. Baldwin's Indian policy. When a pretense was made of consulting them in 1931, exactly the opposite of their judgement was executed. Over the Abyssinian dispute, England might have gone to war, but the people had no chance to say 'Yea' or 'Nay'. Then, when the greatest question of the age arose at the beginning of September 1939, no pretense whatever was made of consulting the people.<sup>150</sup>

Under British fascism, the real power of government would be by vote and permission of the people. What really mattered to the people were real wages, employment, the hours of Labour, food prices, and the ability to pay their rent. Government power, not Jewish money power, would be implemented to serve the people. Mosley hated money power and believed it to be responsible for stagnant government: “For the instrument of the money power was designed to fit present conditions and to exploit the decadence of an obsolete system.”<sup>151</sup> Moneyed power was always linked to the Jews and international finance. British fascists argued that Jewish bankers such as

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<sup>149</sup> Mosley, *Tomorrow We Live*, 11.

<sup>150</sup> Joyce, *Twilight Over England*, 46.

<sup>151</sup> Mosley, *Tomorrow We Live*, 5.

Bernard Baruch, the Rothschilds, Solomon Loeb, and Paul Warburg were deliberately exploiting the decadent system of capitalism for their own gain. These bankers had the moneyed power that could influence and control governments. Under fascism, the speculator's paradise would no longer be able to send prices crashing, resulting in millions of Britons plummeting into unemployment. The British fascists thought that the circumstances of the times could be met only with a new system. The people's needs could never be met under an outdated parliamentary system that allowed international Jews to operate in their country and pull Britain into international conflicts.

British fascists argued that the Jewish bankers were responsible for this outdated, corrupted parliamentary system. Jewish Wall Street had no conscience about their actions because they had no allegiance to Britain, only to themselves. These actions by the international Jewish financiers would be arrested by the corporate fascist state. Mosley disparaged the ills of the old, bleak system: "This patent fallacy which all the old parties teach the people admirably suits the financial exploiter. A parliamentary system devised to check personal outrages by medieval courts or nobles is represented still as the effective guardian of liberty in this age of international finance."<sup>152</sup> The British people could be protected from international finance and the outdated system of government because the fascist state would grant them the protection they needed. International finance was always associated with Jews and Jewish bankers, such as the Rothschilds.

Mosley and other fascists represented the spirit of their age. They were disillusioned with democracy and all other political parties. These parties could not perform. To Joyce, British politics were not honest as they had been in the past; the British political system had taken on a distasteful course: "It may be said that from 1832

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<sup>152</sup> Mosley, *Tomorrow We Live*, 7.



onwards, the whole art of the English politics consisted of making promises without any intention of keeping them. And after the enfranchisement of the working classes, this evil principle gained added force.”<sup>153</sup> The decadence of English politics had developed over time. For Joyce, the Liberal, Labour, and Conservative Parties were corrupt and completely useless: “The liberal party, formed out of the scum and dregs of all that was left in the worst elements of the Whig menagerie, posed as the friend of the people, with what justification we shall see in the next chapter (of Joyce’s book). A new thing, called the Conservative party, rose in the nineteenth century, representing the pitifully faint effort of the landlords and the more patriotic people to suggest that the state had claims no less than those of the individual.”<sup>154</sup> The political parties in England were obsolete, ineffective and taken over by the world revolution. Mosley argued that all parties were under control of the internationalists: “The international economic system is supported by every party of the State, Conservative, Liberal and Labour alike.”<sup>155</sup>

English politicians had no idea what to do with themselves anymore in the nineteenth century. Since these parties had become immobilized by their own principles, they were finally led into what Joyce considered to be a high finance system under Benjamin Disraeli. This prepared politics in England to accept the commercialism which Joyce despised. After Disraeli had brought the body of English politics into high finance, others would follow. To Joyce, it mattered not if one was in the Conservative or Liberal Party, for he would now “pay [their] respects to dividends from foreign investments, and both would probably shudder at the thought of being stopped by a self-contained

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<sup>153</sup> Joyce, *Twilight Over England*, 21.

<sup>154</sup> *Ibid.*, 13.

<sup>155</sup> Mosley, *Tomorrow We Live*, 14

Empire.”<sup>156</sup> Now that the financiers of London had established this form of democracy, the Conservative Party existed only to act as a foil of the Liberal Policy. The financiers, realizing that the Conservative Party would be impossible to get rid of because of the significant number of Conservatives who existed in England, co-opted the Conservative Party because it could not appear as a one-party state. Once this was completed, the Liberal Party died out. The Labour Party was established at the turn of the century. But even though Disraeli was Jewish, he was strongly pro-Empire, pro-monarch, and had converted to Christianity. Perhaps these are the reasons why criticism of Disraeli is virtually absent in British fascists’ writings.

The Labour Party called for socialism and demanded that workers have direct representation in parliament instead of being represented by their employers. This was in direct opposition to the British fascists’ idea of representation in government. The (socialist) Labour Party, which was seen as Jewish influenced, was calling for rights of the proletariat and revolution. Now that the Labour Party was established, there was no need for a third party, and the Liberal Party eventually decayed. With these events, communism was now a threat. Fascism would stop this revolution and return England to the proper path.

Even though fascism was a twentieth century phenomenon and would change England drastically, the British fascists knew it was time for these unsavory political shenanigans to cease. The quarrel of outdated parties and their shortcomings led to communism, poverty, and international finance. Joyce complained that these outdated parties made promises to the people while remaining indifferent to them:

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<sup>156</sup> Joyce, *Twilight Over England*, 21.

All the time, the vast masses of the people were living in needless poverty; and the main strategic purpose of the ruling classes was to keep them in contented subjection, the Conservatives by preaching sacrifice and the Liberals, in their day, by distributing *pourboires* instead of wages. When the socialists made their appearance, the paramount necessity was to convert their leaders into honorary members of the ruling classes as quickly as possible; the presence in their ranks of a certain number of young men of ‘good family’ provided both the opportunity and the illusion.<sup>157</sup>

To the British fascists, communism completely opposed human nature. Not only was it unnatural economically, it was spiritually bankrupt and was considered to be a system that broke the human spirit to bend the populace into complete submission to the state. Chesterton pointed out what to him was an obvious downside of communism: “In the communist state the stress all the time must be on production—a desperate fight against laziness and inefficiency.”<sup>158</sup> Since communism was invented by Jews and subversives, it was alien to the British mindset and could never work. It circumscribed all of man’s natural abilities through its unnatural system of economics and suppression of the natural operations of national culture. Communism also was intent on destroying a country’s racial and national character while fascism, in theory, was designed to improve, expound, and preserve the spiritual, racial, cultural, and national character of man. A workable system of fascist totalitarianism would be possible through a national spirit. This metaphysical aspect was characteristic of Chesterton’s fascism.

The racial aspect of fascist theory among leading British fascists varied in degrees. Mosley was certainly an ethnocentrist as were Joyce and Chesterton, but Joyce more clearly emphasized biological racism. Chesterton, in contrast, was more spiritual and cultural. The fascism of Joyce was more international than that of Mosley and

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<sup>157</sup> Joyce, *Twilight Over England*, 22.

<sup>158</sup> Baker, *Ideology of Obsession*, 176.

Chesterton. Joyce was not concerned with geographical boundaries. He saw the Nordic race as one race that needed to be united, whether they were Germans, Englishman, Swedes, or Belgians. It was this racial view that led Bothamley and Joyce to defect to Germany in 1939, and Chesterton considered them to be traitors. Fascism without nationalism was inconceivable to Chesterton. Joyce's idea of pan-Nordic fascism would incorporate all the Nordic countries in Europe, including Britain. Mosley aligned closer to Chesterton in his idea of fascism. Even though his banners called for an awakening of Europe, he was still an ultra-nationalist: "For seven years in the Labour Party before founding fascism in Britain, I fought for a National socialist Policy in contradistinction to the international socialism of that Party."<sup>159</sup> British fascism failed in the inter-war years at least partly due to this broad variance in ideology. But whatever the type of racism each individual British fascist subscribed to, it was always ant-Semitic. If it was biological racism, the Jews could not fit in because they were not biologically Nordic. If it was cultural racism, the Jews could not fit in because true British culture was not inherent in them.

Mosley considered fascism's supreme mission, the revival of the material sense, would be brought about incidentally by the revival of the human spirit. Chesterton thought the exact opposite. He believed that an emphasis on the spiritual should take precedence over the material. This would then bring man to the proper spiritual level of fascism. Chesterton was convinced that "fascism's first task is to obtain masterdom over the mechanics of living, and thus secure a satisfactory material basis of life for the population. The main stress thereafter is lifted clear of materialism and concentrated upon

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<sup>159</sup> <http://www.oswaldmosley.com/buf/100questions.htm>

the development of the individual spirit.”<sup>160</sup> Once this was realized, private property and communism would cease to be important because the fascist system would produce a civilization that would value the spiritual essence of man as its highest import. This would also free the Briton from the Jewish contaminated society that was imposed on him. This exemplifies the metaphysical aspect of Chesterton’s fascism. He was already a marginal ideologue within the fascist movement in Britain, and his metaphysical beliefs pushed him even further away from mainstream British fascism. Chesterton could not accept BUF policies because they did not represent his rigid system of morals and principles. Alluding to and modifying Machiavelli to his own purposes, Chesterton was concerned not only with the methodology of the movement but even more with the ethical justification which drove it: “The end does not justify the means unless the means be good, because evil means corrupt the end.”<sup>161</sup>

Joyce concluded that private property had to be reconciled with distribution as did the individual with the state, and profit “as the reward of organizing ability... [with] profit of the pirate’s booty.”<sup>162</sup> Fascism would strike a “just balance between agriculture and manufacturing industry.”<sup>163</sup> But while fascism would facilitate this, Joyce claimed, the trade unions “saw that the Liberals who had drugged them with Chartism, democracy, and every kind of ideological soporific were in fact the storm-stoops of capitalism itself.”<sup>164</sup> Joyce’s fascism emerged from what he believed to be wrong in Britain. In their personal manifestos, Joyce, Ramsay, Webster and Leese had no trouble disseminating what they thought was wrong, but rarely did they discuss what should be done to correct

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<sup>160</sup> Baker, *Ideology of Obsession*, 179.

<sup>161</sup> *Ibid.*, 180.

<sup>162</sup> Joyce, *Twilight Over England*, 27.

<sup>163</sup> *Ibid.*, 22.

<sup>164</sup> *Ibid.*, 27.

those maladies. In contrast, Mosley and Chesterton discussed solutions as much as they did problems and dwelt on what was right with fascism rather than its problems. Joyce railed about the treachery of materialism, Jews, international finance, communism and capitalism but never articulated solutions as Mosley did.

Chesterton differed with Mosley on how to apply the fascist system in Britain, resulting in Chesterton's split with the BUF in 1937. Mosley envisioned a fascist utopia with a technocratic control of the statistical state. Chesterton did not have the pragmatism of Mosley who believed he could compromise the needs of the party and the dogmatic principles of the BUF's fascism for the advancement of political power. Chesterton could not. Neither could Joyce, because he would not compromise his acidic anti-Semitic dogma which was much more ardent than Mosley's. Joyce thought that the BUF was not anti-Semitic enough and thus lost faith in Mosley. Joyce's anti-Semitism was so venomous—as was Leese's—that it marginalized Joyce even more inside an already marginal movement.

Perhaps Mosley was not receptive to this extreme anti-Semitism of the Nazi variety because it would have been detrimental to the BUF. Even though he did not approve of Joyce's ultra-anti-Semitism, Mosley and the BUF lost popular support (and gained to a smaller degree) when the blackshirts marched through the East End of London, where most Jews lived. The brawls and violence witnessed by average Britons no doubt had an influence on Londoners undecided. Most Londoners probably were not receptive to the political, social, and economic policies that the BUF and other fascist organizations when they heard of the amount of violence between the blackshirts and Reds. It would not matter how elaborate socioeconomic plans were or how patriotic the

slogans were that emanated from these groups, especially the BUF, because when Britons read of the violence in the papers or witnessed it first-hand, those images would stick in their minds. The British people became impervious to fascist ideology because they so abhorred the violence it spawned. While Joyce wanted the German model to be emulated in its entirety, Mosley desired a fascism that would bend to national characteristics: “National socialism and fascism in my view are the same movement, finding different expressions in different countries in accord with different national and racial characteristics.”<sup>165</sup>

Many British fascists attempted to gain support by identifying themselves with the people. In their speeches and writings, British fascists usually used terms and phrases, such as “we,” “us,” “our land,” “we must,” and “we live.” Their slogans always pointed to an enemy that had to be defeated: in most cases, the Jews. They shared the same problems as the people of Britain and wanted to effect change for the benefit of the British people. Everything was going to be different under British fascism because of its principles. While leading British fascists held to different varied approaches for attaining this goal, the goal itself was similar: preservation of the British Empire and defeating the Jews. The British people would reach a fascist utopia by following British fascists of the same type as average indigenous Britons, yet fascists would be their leaders. Mosley insisted that no one would be better than anyone else once this goal was reached: “We know the answer for we have felt this thing within us. In divine purpose the spirit of man rises above and beyond the welter of chaos and materialism to the conquest of a

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<sup>165</sup> <http://www.oswaldmosley.com/buf/100questions.htm>

civilization that shall be the sum and the glory of the travail of the ages. In that high fate tomorrow we live.”<sup>166</sup>

In appeals to the people of Britain, Mosley spoke of the fate of the British people and how certain things must be done because it was their destiny. This divine purpose of which Mosley spoke was inherent in the British people. It would take the British people out of the chaos of the age and return them to the right course of history. But since the British people were in chaos and suffering from materialism, internationalism, Jewish influence and decadence, only the fascist state could return the British people to the “high fate” of which Mosley spoke. This theory can become difficult to grasp because if the British people were indeed superior and the divine purpose was already within them, they would not have allowed themselves to fall into such a distasteful situation that Mosley and Chesterton wanted to fix. But the superiority that the British fascists believed in was not one of individual superiority but, rather, of group superiority. In other words, the British people were the sticks bundled up by the state, held tightly together. The ax on top of the bundle of sticks was wielded by all and swung for the good of all Britons, not for individual Britons.

Mosley blamed foreign forces for the problems in Britain and believed that the leadership principle of fascism was the only solution to bring the British people to this high fate. Even though Jews were inside Britain, they were still considered foreign, no matter how long they lived in Britain. The British people were superior only when led correctly from above by leaders who knew what was good for them. Once the British people had the proper guidance, they would perform as an organic unit that would surpass all peoples of the world. They would then regain their rightful place in the world

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<sup>166</sup> Mosley, *Tomorrow We Live*, 19.



as the greatest modern empire. This instrument was the fascist state called the British Union, the “instrument of steel” that would never bend to moneyed power and would always represent the people. Mosley distinguished between old and new governments and called for fascism to restore greatness to Britain and its people: “From the people themselves alone could be created the instrument by which freedom could be won for the people, and by which our country could be redeemed to greatness. Such an instrument clearly, in its whole character and structure, must differ from the old parties of the State.”<sup>167</sup> Mosley insisted “the instrument of steel” was forged by “the heart and soul of the people alone in the sacrifice of thousands of unknown but utterly devoted men and women who have been ready to give all that Britain might live.”<sup>168</sup> The frequent referral to the people and their work as a whole within the fascist movement was meant to galvanize them into unity against democracy, Bolshevism, and Jews.

Mosley always presented himself as an ordinary Briton, not a greedy politician who gave only empty promises. He was critical of how moneyed power controlled the corrupt government while not allowing the ordinary citizen a real voice in government. He stressed how important it was for all voices to be represented in government. There would be no dictatorship under the British Union. Mosley envisioned the new fascist government as being a dictatorship of the people controlling the state, not the state dictating to the people: “Our Movement offers to the people not dictatorship but leadership through an instrument by which their will can be carried out. British Union and leadership seek not to be dictator to the people but servant of the people.”<sup>169</sup> Mosley stressed how important it was that the British Union would not be totalitarian as were the

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<sup>167</sup> Mosley, *Tomorrow We Live*, 175.

<sup>168</sup> *Ibid.*, 22.

<sup>169</sup> *Ibid.*

movements in Europe. The totalitarian aspects of the movements in Europe were not to be copied in Britain.

Not only were the people to work as one in a common cause for the nation, but each individual had to accept responsibility to the state. All Britons hold a position of responsibility to the state, no matter how minor it may be. Being responsible to the state was being responsible to the people at the same time because the state represented the people. Mosley pointed out that there would be no divided authority because “divided authority means divided responsibility, and that leads to the futility and cowardice of the committee system.”<sup>170</sup> There could be nothing opposed to the state as the state was above all in import. To Mosley, the state was above the individual, but it took individuals who worked together in common cause so that the fascist state could be actualized. This also meant that Jews would not fit because they could never completely devote themselves to the state because they only were devoted to themselves.

Mosley showed the British people he was in the fight with them by directly confronting the Reds and Jews in London’s East End. Joyce described his own struggle against the enemies of fascism at the side of Mosley and other comrades: “We in the League lived national socialism. As a small band, we were united in the struggle: and we were all poor enough to know the horrors of freedom in democracy. One of our members was driven mad by eighteen months of unemployment and starvation. We did what we could to help him: but I am afraid it was little enough. I lived for months with real friends who loved England and could not get enough to eat from her.”<sup>171</sup>

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<sup>170</sup> Mosley, *Tomorrow We Live*, 23.

<sup>171</sup> Joyce, *Twilight Over England*, 9.

The brawls between the blackshirts and reds reached extremely violent proportions. In 1924, at Lambeth Baths Hall, Joyce and a squad of the British Fascist lent support to the Lambeth North candidate. They were attacked by communists, and blood was spilled on both sides. A communist jumped on Joyce's back and attempted to slash his throat with a razor but missed. Joyce received a deep slash on his right cheek, and then walked to a nearby police station and collapsed. The scar became a badge of honor for Joyce and his fight for fascism. In 1934, Joyce and Mosley were tried, for riotous assembly, but both were acquitted. The bonds that Joyce and Mosley enjoyed with their blackshirt comrades grew stronger after each brawl. In their minds, they were doing what they believed was right in order to get rid of all that was wrong in Britain. Their minds were easily deluded because they were so dogmatic in thinking they were serving the people by fighting the enemy with violence and reason. In reality, they did not enjoy nearly enough support to gain power in Britain. It was the "divine purpose" that drove Mosley, not support from the British people.

Not all leading British fascists desired a collective society. Ramsay and many members of the Nordic League were not characteristically concerned with the working class. They believed their most important goal was to eliminate the Jews from society, stay out of World War, and regulate the government. After this, British society would fall into place. Ramsay was not concerned with mobilizing the working classes in Britain as was Mosley. Even though British fascists had different opinions on how to bring about fascism, they all concurred on the Jewish problem. The principles of fascism and British fascism itself always held the Jews to be the main target for elimination. All other ills

would be corrected if the source that was responsible for them was eradicated. Anti-Semitism was the main principle of British fascism.

## CHAPTER SIX

### ANTI-SEMITISM

The British fascists held no favor for Jews for a myriad of reasons, but British fascists all concurred on the belief that the internationalism of Jewish capitalism and Jewish communism could not fit into the corporate state of British fascism. All fascist organizations in Britain were anti-Semitic in one way or the other. Some hated the Jews for their role in communism and the Bolshevik Revolution, some despised them for their role in British history, and others considered them non-European peoples who undermined the ancient cultures in Europe. Some British anti-Semites were fixated on the actions of Jews in history while others hated them for what they were doing in the present. The anti-Semitism in the British Isles deviated little from the rest of Europe. The only exception was how the Jews had affected the British Empire directly and there was never a call to genocide as the Nazis had done.

Mosley claimed the BUF was not anti-Semitic at the outset, but because of the activities and actions of BUF members, “the Jews themselves very quickly made it a concern.”<sup>172</sup> The physical confrontations of the BUF blackshirts with their political adversaries were a result of the enmity between the fascists and the anti-fascists’ ideology. Mosley believed that this enmity was a result of the BUF’s economic policies, not racial hatred. Jewish capitalism was characterized by usury and international finance. This type of economic system was diametrically opposed to that of the BUF and other fascist groups’ economic plans. Mosley believed fascism and Jewry to be incompatible because of Jewish business practices, not because of race: “A remarkable proportion of

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<sup>172</sup> Mosley, *Tomorrow We Live*, 132.

Jews engaged in practices which the system the BUF proposed would bring to an end.”<sup>173</sup>

Other fascists in Britain had been anti-Semitic long before the rise of the BUF. The hatred of Jews was inseparable from fascist ideology for Joyce and Ramsay. Mosley and others, however, did not seem to put anti-Semitism in the forefront of fascist ideology.

British fascists insisted the British press was controlled by Jews for a variety of reasons. Ramsay described the press as “Jewspapers.”<sup>174</sup> Whoever controlled the media molded the minds of the country. If the media had an agenda, then all the people, mesmerized by the press, would follow the agenda blindly. Non-Jewish members of the press had to toe the line for fear of losing Jewish financial support and advertising revenue. Because Jews controlled the media, they could blacklist anyone they wanted in British society because they had the financial means to do so.<sup>175</sup> This was the tragedy of Oliver Cromwell. Because he was believed to have let the Jews back into England, she would never be entirely English since a foreign parasitical people controlled the press.

The British fascists considered arrogant the manner in which the Jews possessed their wealth, thus rousing anti-Semitic feelings. British anti-Semites complained that Jews enriched themselves by usury, a way of bleeding the people dry without producing anything useful to society. The practice of buying and selling but never producing was considered to be exclusively Jewish.<sup>176</sup> Since the Jews had the financial power to control much of British society, the government and British business could never completely reject Jewish influence because of the economic loss business would incur if the Jews were challenged. Since the Jews were fewer in number in Britain, Joyce considered them

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<sup>173</sup> Mosley, *Tomorrow We Live*, 133.

<sup>174</sup> Griffiths, *Patriotism Perverted*, 109.

<sup>175</sup> William Joyce, *Fascism and Jewry* (London: 1933), 3.

<sup>176</sup> Webster, *Secret Societies and Subversive Movements*, 380-381.

to be even more dangerous because they were more insidious: “The little Jew in the gutter who insults the Crown and the Flag is an impertinent anomaly to be removed as soon as possible, but the great Jewish financier who dictates to Government and industry alike, constitutes by far the greatest danger to our land.”<sup>177</sup>

Ramsay and other fascists considered the British Empire to be in danger because of the amount of Jewish control in imperial affairs. Joyce believed that British traders were being ruined by Jewish chain store proprietors in Britain. It was the nature of Jews to have no allegiance to the host countries, only to fill their pockets for their own race. They deliberately circumscribed the production of wealth for the British Empire and controlled it for their own purposes because the Jews believed that they were destined to exert superiority over the British Empire and the world. Jews were a state within a state and felt no obligation to advance the countries in which they were guests. Ramsay argued: “In the old Europe wealth had been measured in lands, crops, herds and minerals; but a new standard had now been introduced, namely, a form of money to which the title ‘credit’ had been given.”<sup>178</sup>

The British fascists perceived the Jews as having no allegiance to anyone but themselves. They kept to their own and remained permanent resident foreigners who could never be true Britons. They presented an intangible state within a state but wielded formidable financial power. The threat of Jewish power in Britain accelerated because of the rising prospect of war. Joyce argued that the Jews were willing to sacrifice millions of British lives through a world war just to save their political and financial power over Britain: “Because the Jews have lost their power in Germany, they seek to recover it by

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<sup>177</sup> Joyce, *Fascism and Jewry*, 5.

<sup>178</sup> Ramsay, *The Nameless War*, 23.

the slaughter of British men and women in war. Through the Jewish boycott in Germany, Lancashire has suffered heavy losses. Herring fleets are idle because the Jews have been partially successful in preventing Germany from buying abroad. From every platform and in every paper which they control, they have striven to arouse in this country the feelings and passions of war against a nation with whom we made peace in 1918.”<sup>179</sup>

The fascinating aspect about British fascist anti-Semitism was the amount of history the fascists used to back up their arguments against Jews. They considered almost all revolutions to be the responsibility of the Jews. Oliver Cromwell, the French Revolution and the Bolshevik Revolution were the work of the Jews. Jews led these revolutions to establish their dominance over Europe. After the revolutions, the western world would be controlled by Jews.

The buzzword of the British fascists was “world revolution.” It was used by Nesta Webster, Margaret Bothamley, William Joyce, Arnold Leese, Captain Ramsay, Colonel Lane, Anna Wolkoff, and many other British fascists. They used this term in their writings to describe movements they considered subversive to the established order of monarchy, race, and nation. World revolution meant that secret societies and Jews were planning to overthrow the existing world order and establish a Bolshevized order that would destroy Christendom as it had in Russia. Anti-Semitism and conspiracy occupied a central theme for the British fascists. They believed there was an Illuminati working behind the scenes, firmly intent on destroying Western Civilization.

The British fascists considered the Jews the most formidable force to be reckoned with. Most British fascists believed there was no good in the Jewish race. One such person was Arnold Leese, a member of the Imperial fascist League and a former

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<sup>179</sup> Joyce, *Fascism and Jewry*, 6.



veterinarian surgeon. He was active in anti-Semitic propaganda and was arrested and sentenced to six months' imprisonment for public mischief. A pro-Nazi all through the 1930s,<sup>180</sup> Leese produced a number of pamphlets. His most well-known was *Leese for Peace* in which he sided against the war because he believed it served only the Jews. Leese accused the British Government of fighting a war whose only result would be the Jewish dominance of Europe. The closing argument in the pamphlet claimed, "There is really only one war aim! England is fighting the Jews' chief enemy for the Jews! Poland and Czechoslovakia are not British interests but Jewish interests."<sup>181</sup>

This meant that England was at the beck and call of international Jewry to fight Nazi Germany, the Jews' mortal enemy. To British fascists the Jews were chameleons, playing both sides against the middle. The Jews were international capitalists on one hand and international communists on the other. Ramsay cites an example of how Jewish capitalism funded Jewish Bolshevism when Jacob Schiff, the Jewish New York banker of Kuhn, Loeb, and Company funded the Bolshevik Revolution.<sup>182</sup> He gave millions to Leon Trotsky, the Jewish Bolshevik, to win the civil war between the reds and whites in Russia.

Leese argued that the Jews wanted revenge for the bloody pogroms under the Russian Czar. If they could overthrow him, Jews could take revenge against Christian Russia by destroying it with Bolshevism. Christianity would be destroyed along with the monarchy. So, if the Jews were responsible for the Bolshevik Revolution and Karl Marx was a Jew, naturally the British fascists would believe that Jews were responsible for

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<sup>180</sup> Griffiths, *Patriotism Perverted*, 44.

<sup>181</sup> Ibid, 174.

<sup>182</sup> Ramsay, *The Nameless War*, 36.

communism. British fascists hated both capitalism and communism, the tools of the Jews to destroy Western Civilization.

The British fascists, considering the number of Jews involved in the Bolshevik Revolution, were convinced the Jews were responsible for both the revolution and its success. Ramsay firmly believed that the Jews were responsible for the Bolshevik Revolution. He quoted the representative of the Netherlands Government in St. Petersburg, who was in charge of British interests in Russia before the Bolsheviks liquidated the embassy said, "I consider that the immediate suppression of Bolshevism is the greatest issue now before the world, not even excluding the war which is still raging, and unless Bolshevism is nipped in the bud immediately, it is bound to spread in one form or another over Europe, and the whole world, as it is organized and worked by Jews, who have no nationality, and whose one object is to destroy for their own ends the existing order of things."<sup>183</sup>

Ramsay was prolific in his quotes of Jews in the revolution. He cited an article in *The Communist*, written by M. Cohen, a Jew: "The great Russian Revolution was indeed accomplished by the hands of the Jews. There are no Jews in the ranks of the Red Army as far as privates are concerned, but in the Committees, and in the Soviet organization as Commissars, the Jews are gallantly leading the masses."<sup>184</sup> Cohen further maintained that the Bolsheviks adopted the five-pointed star because it was the symbol of Zionism and Jewry.

The Reverend Denis Fahey's book, *The Rulers of Russia*, was used by Ramsay and other British anti-Semites to prove that the Jews were the engineers of the Bolshevik

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<sup>183</sup> Ramsay, *The Nameless War*, 37.

<sup>184</sup> Ibid., 38.

Revolution. Fahey reported that in 1917, when the Bolsheviks took over Russia, all fifty-two people in the Central Executive of the Third international who ran the communist Government after the Bolshevik Revolution were Jews, except Lenin. Fahey claimed that in 1935 the Central Executive of the Third international, which ruled Russia, “consisted of 59 men, of which 56 were Jews. The other three, including Stalin, were married to Jewesses. Of 17 principal Soviet ambassadors, 14 were Jews.”<sup>185</sup> Fahey was the Vatican authority on secret societies.

British fascists and anti-Semites used this information to spread anti-Semitism in Britain. Leese, in a successful attempt to stir up hatred against the Jews, produced a book about Jewish ritual child murder. In it, he presented centuries of Jewish ritual murder and documents many cases that occurred in Europe. He sought to expose Jewish ritual child murder and began his work by saying, “The subject of ritual murder has always been one that the Jewish Money Power, which controls this country as well as most others, has taken all possible steps to suppress. The reason is that Ritual Murder was the dynamite which finally blew the Jew out of England in 1290, out of Spain in 1492, and out of Germany in our time. The Jews know it: and I know it too!”<sup>186</sup> Ritual child murder is documented to be a longstanding part of Jewish history. Leese cited the tragedy of St. Hugh of Linclon who, in 1255, was slain by Jews in a ritual murder. After this happened, Henry III personally ordered the trial of eighteen culprits. All were executed, and all were Jews.<sup>187</sup>

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<sup>185</sup> Father Denis Fahey, *The Rulers of Russia* (Dublin: 1938), 8-9.

<sup>186</sup> Arnold S. Leese, *My Irrelevant Defense: Meditations Inside Gaol and Out on Jewish Ritual Murder* (Marietta: 1973; reprint ed.), II.

<sup>187</sup> Ramsay, *The Nameless War*, 115.

Leese was completely convinced that the Jew was the devil and that Jews had no right to be on English soil and that they should have been exiled to an island, legally and peacefully, where they could live amongst themselves. The presence of Jews in England imperiled British society; they were totally incompatible with Britons. Leese further praised a former British King: “I keep troth with the greatest of English Kings, Edward I, who expelled the Jews from these shores in 1290.”<sup>188</sup> Joyce maintained that the Jews acted as “an inescapable menace, an odious approximation, a haunting conscience, a shadow lengthening in the noon-tide of...prosperity, the ounce of sour in the pound of sweet, fly in the ointment, and the Death’s Head at the banquet.”<sup>189</sup>

The leading British anti-Semites attempted to present the Jews as leaders of all revolutions subversive in Europe. Ms. Nesta Webster pontificated on the world revolution by writing three books discussing the phenomenon. She mentioned that Bolshevism and Judaism were one in the same. Webster was concerned not only with “Jewish Bolshevism” but she was convinced Jews were responsible for all secret societies that were determined to destroy civilization. The French and Bolshevik Revolutions operated as onslaughts against Christianity, civilization, and moral order; thus the Jews wreaked havoc in many arenas.

Webster referred to the Talmud as the true Jewish Bible which calls for a Jewish master race theory. The Talmud, to Webster and many other British anti-Semites, was closed to the public because its passages called for Jewish supremacy. The Talmud included blasphemous passages against Christianity and called for Jews to rule over the “goyim,” or inferior races. Anyone who was not Jewish was considered an animal.

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<sup>188</sup> Leese, *My Irrelevant Defense*, II.

<sup>189</sup> Joyce, *Twilight Over England*, 78.

Throughout history, rabbis had plotted to undermine civilization for the advancement of the Jewish people. Some of the passages in the Talmud describe Jesus as a leper, the deceiver of Israel, and a fool. Leese, Ramsay, and especially Webster, played on the Talmud to try and prove that the Jews were determined to destroy Christendom and civilization. The Talmud provided perfect proof of Jewish conspiracy.

The British anti-Semites conveniently associated Jews with the crucifixion of Christ. They oftentimes manipulated disclosures of the Talmud as a powerful weapon against the Jews. If they could convince other Britons that Jews were indeed responsible for secret societies, revolutions, and the undermining of Christendom, British anti-Semites could launch a movement similar to the National socialists in Germany. The Jews were blamed for representing Jesus Christ in a distasteful manner. The British anti-Semites asserted that the Jewish press represented Christ as various characters, at times as a magician, demon, or an insane man. They pointed out that Jews discredited Christ because they hated him so much.

Christian British fascists believed fascism and National socialism to be bulwarks against atheism. Ramsay often cited the *American Hebrew*, which he dubbed the “weekly organ of American Jewry.” He argues that Jews, according to their writings, equated Hitler with Christianity which they deemed must be destroyed. The Jews considered Hitler as a “swastikaed Christus.”<sup>190</sup> Hitler was a swastikaed Christus because he appealed to fascists and Christians.

Webster thought that Jewish tradition sought to present Christ as a magician inspired by evil. She said of the Talmud, “So after representing Christ as a magician in the Toledot Yeshu and the Talmud, Jewish tradition seeks to explain His miraculous

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<sup>190</sup> Ramsay, *The Nameless War*, 56.

works as those of a mere healer, an idea that we shall find descending right through the secret societies to this day.”<sup>191</sup> To British anti-Semites, the Jews were vehemently anti-Christian because the Jews could not control the world with Jesus as their lord. Jesus was not the messiah who would deliver the Jews as masters of the planet. The Jews’ sole purpose was to enslave the world through communism, capitalism, and the media.

The British anti-Semites were fiercely anti-communist and held a myriad of fascinating conspiracy theories. Describing the Jews as the destroyers of society, one such theory offered that the Jewish writers tried to advance communism by presenting Christ as a communist. Webster concludes that the Essenes communists and Jews were responsible for spreading the message that Christ was really a communist. Webster and other British fascists tediously tried to prove that the Jews were using every possible means to advance their world revolution.

Jewish involvement in revolutions and secret societies was axiomatic to the British fascists. Ramsay stated, “In the autumn of 1938 I was made acquainted with the fact that the power behind World Revolution was not just a vague body of internationalists, but organized World Jewry.”<sup>192</sup> Fahey stated, “As for anyone who does not know that the present revolutionary Bolshevik movement in Russia is Jewish, I can only say that he must be a man who is taken in by the suppression of our deplorable press.”<sup>193</sup> Ramsay was convinced that Jews were behind all the revolutions in the twentieth century. The Jews spawned the Spanish Civil War, Bela Kun’s (Cohen’s) regime, and the Bolshevik Revolution. Ramsay formed the Right Club, a secret society of fascists in Britain, solely to “enlighten the Tory Party and clear it from any Jewish

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<sup>191</sup> Webster, *Secret Societies and Subversive Movements*, 23.

<sup>192</sup> Ramsay, *The Nameless War*, 95.

<sup>193</sup> Fahey, *The Rulers of Russia*, 27.

control.”<sup>194</sup> British fascists attacked the Jewish-controlled press for its attempts to sway the British people to accept communism.

International Jewish finance concerned the British anti-Semites. Many believed that Jews in international finance subsidized revolutions of the past. Jews led the conspiracies that forced England to declare war on Germany in 1914 and 1939. Jews were believed to have caused the First World War by raiding Britain’s gold supply prior to 1914 which depleted gold reserves low enough to arrange for international Jewry to conspire the Great War.<sup>195</sup> By placing all the nations on the gold standard, the international Jews, especially from Germany, were able to bring about global communism. Jews could then rule as they did in Russia after the Bolshevik Revolution. Arthur Kitson of the Imperial fascist League believed that the Jews could manipulate world affairs by simply withdrawing money from circulation and creating economic chaos. By using debt slavery, the Jews held their control over the Gentile world.<sup>196</sup>

Joyce illustrated how Jews were in control of England. Sir Isidore Salmon, Member of Parliament, was a friend of War Minister Hore-Belisha. Both were Jews. As War Minister, Hore-Belisha put Salmon in charge of catering for the British Army. Salmon headed Salmon and Gluckstein, the tea firm that had its tentacles in every town in Britain. This mammoth firm took control of the British economy by what Joyce considered to be scientific undercutting. It eliminated small British tea shops because they could not compete with the great buying power, massed capital, and wholesale terms

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<sup>194</sup> Ramsay, *The Nameless War*, 99.

<sup>195</sup> Lane, *The Alien Menace*, 122.

<sup>196</sup> Griffiths, *Patriotism Perverted*, 22.

that Salmon and Gluckstein enjoyed. The conglomerate controlled all groceries and were responsible for driving small English traders into bankruptcy.<sup>197</sup>

In Joyce's mind, Jews were taking over the economy and driving natural-born Britons out of business, making the British economically dependent on Jewish financial power. British fascists did not like the fact that Jews enjoyed extensive financial power in Britain. Salmon and Gluckstein, John Lyons, Lever's, Mac Fisheries, Lipton's, Salisbury's, Home and Colonial, Maypole Dairies, and other large firms were all controlled by Jews. Sir George Shuster, a Jew, controlled of Home and Colonial and Maypole Dairies. Another Jew, Lieutenant Colonel Beddington owned Montague Burton, Ltd., a chain of tailors. Joyce complained: "On inspecting records in 1936, I found that amongst the prominent shareholders of the Unilever Combine were the Prudential Trust Corporation, Midland Bank, Barclays Bank, Mutual Insurance Company, Scottish Life Assurance, Alliance Insurance Company, and Heaven help us!—British Widows Assurance."<sup>198</sup> With this amount of power concentrated in the hands of Jews, the small British businessman could never compete with Jewish dominated business.

British fascists collected their data and attempted to expose Jews as being in control of the large firms to convince Britons that their country was run by Jewish financial power. It was insulting to British fascists that a minority of non-Britons could exercise so much control over England. They were appalled that Jews could enslave Britons through non-British financial tactics and keep Britons in debt by a system of usury and unfair competition. The venom of British fascist rhetoric used against the Jews is almost humorous because it is so extreme. Joyce described the Jewish company Smart

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<sup>197</sup> Joyce, *Twilight Over England*, 79.

<sup>198</sup> Ibid.



Brothers as slimy because of their advertisements which displayed “in the press the various anatomical attitudes of a voluptuous young lady who is clad only in such places as are intended to arouse the curiosity of the male or lesbian beholder.”<sup>199</sup>

British fascists also were appalled by the activities in which Jews were involved: swindles, mock auctions, forgery, drug trafficking, white slavery, fraud, and cheating ex-soldiers. Chesterton said that Jews were “greasy pornographers.”<sup>200</sup> Nothing was too depraved for Jews to embrace. Lane and other British fascists discussed in their publications the crimes that Jews committed in Britain. They quoted *The Times*, *Daily Express*, *Daily Mail*, *Kensington News*, and the *Morning Post* to expose the Jews for their misdeeds. Jewish professors at colleges and universities posed a threat to the British public because of their influence on students. British fascists believed that in order to bring about a communist revolution to Britain, schools had to be infiltrated by Jews so that young British minds could be prepared for the “new revolutionary society.” Jews disseminated materialistic propaganda. Chesterton believed the Jews were, “taking words of spiritual import and twisting them to suit a materialistic purpose.”<sup>201</sup>

British fascists and anti-Semites saw Jews as the seducers of the common Englishman by promulgating filth, pornography, and greed. The British fascists believed that if pornography, hedonism, excessive gluttony, unbridled capitalism, instant gratification, and profiting at any cost were made acceptable to the average Englishman, Britain would be morally undermined and become completely controlled by the Jews. Through the influence of Jewish capitalism, these unsavory aspects would flourish throughout England. The British people would forget their pride and engage in activities

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<sup>199</sup> Joyce, *Twilight Over England*, 80.

<sup>200</sup> Griffiths, *Patriotism Perverted*, 109.

<sup>201</sup> Bothamley, *An English Statement About National Socialism in Germany*, 7.

that undermined traditional English values. They would become morally bereft and would eventually accept communism because every virtue of British life would have been obliterated. Traditional British values were the longstanding bulwarks against a system of communism and unbridled Jewish capitalism, ever considered to be alien to the true English character. Consumerism would make this depraved society possible.

Webster described two types of capitalism. The first type was defined as national industrial capitalism. This type was run by Gentiles who had built up flourishing businesses by respecting their homelands and providing for their own countrymen through mercantile business. Jews, however, embraced a capitalism which involved international loan-mongering. The Jews lived by economic speculation and usury. They had no concern for the host countries in which they lived, and they worked together for the world revolution. They communicated throughout their international financial empire and undermined the national industrial capitalism by supplanting it with international loan-mongering capitalism. The national industrial capitalism would be destroyed by Jewish international capitalism by concentrating all means of production and distribution into the hands of the Jews, allowing them to bleed the consumer to conduct operations on so large a scale as to crush all competition by the home worker or the small tradesmen. After national industrial capitalism was destroyed by international loan-mongering capitalism, a communist system then could be imposed because all economic power would be in the hands of a few Jewish capitalists. Jewish industrial capitalism would then become obsolete. The nationalization of industry would be preferred over profit because

the trusts would now be in the hands of the Jews, allowing them to establish impregnable trusts under state control.<sup>202</sup>

With private enterprise made illegal, no competition would be possible, and the trusts could not be broken. The communist system under the Jews would hold absolute authority over workers and consumers. This system would reduce the worker to compulsory Labour without being paid. State officials would decide what workers and consumers needed, such as food rations and other necessities of life. This proletariat system would ensure dominion over workers and the individual would have no say in government. The communist leaders could impose any conditions they pleased on the populace. Jewish leaders would now control every aspect of life as they saw fit. Webster noted, “Like overseers in a slave plantation,” [the Jews] “would be able, as in Russia, to impose any conditions they please.”<sup>203</sup> Webster considered this to be a Jewish Peril.

Leese believed the kidnapping of Charles Lindbergh’s son was the Jews’ retaliation against Lindbergh’s father because he vehemently and publicly spoke out against the Federal Reserve Banking System which was run by powerful Jews. He also brought to public attention a letter of the Jewish-run American Banking Association which disclosed plans to order the banks to deflate currency, thereby creating a monetary stringency among the patrons. Leese accused the Jews of planning and carrying out the kidnapping and sacrifice of Lindbergh’s son in Jewish Ritual Murder for Purim.<sup>204</sup>

Lane believed the Bank of England was under complete control of the Jews. He noted that the discount rate was reduced to four percent only after the announcement was made two days after the government accepted conversion loan tenders. This caused a

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<sup>202</sup> Webster, *Secret Societies and Subversive Movements*, 391.

<sup>203</sup> Ibid.

<sup>204</sup> Leese, *My Irrelevant Defense*, 54.

dramatic loss to the treasury, allowing the real master in the global loan market, the House of Rothschild, to hold the reigns. England was believed to be the only country in the world that could restore the gold standard. With the gold standard established in England with the assistance of the American Federal Reserve Board, international Jewry would be the most formidable force in the world. The Federal Reserve Board, the most powerful financial organization in the world, was headed by Paul Warburg, a Jew.<sup>205</sup> The presence of Jews in these organizations alarmed British anti-Semites. They believed that since so many Jews were indeed involved in international finance, they must be behind world revolution.

Before Germany invaded Poland in 1939, the Jewish-controlled English press desperately tried to run a smear campaign to whip up hatred against Germany so that a popular movement for war could be established in Britain. When this did not work, the international Jews took other measures. Many leading British fascists, especially Joyce, firmly believed this to be true.

Joyce described the financial crisis as a fabrication by the Jews and parasitical classes in England. This financial crisis would force England to declare war on Nazi Germany and fortify Jewish finance throughout the world, thus militarily and economically defeating Nazi Germany. This war would be a Jewish holy war against Germany. Joyce was convinced Chamberlain was a puppet of the Jews because he did exactly what he thought Jews would do in regards foreign policy. After the failure of the Jewish controlled press to convince Britons to go to war, Jews arranged the financial crisis with Chamberlain. Chamberlain supposedly was told that if England and Germany still were at peace at this time, then he would go before the electors with a financial crisis

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<sup>205</sup> Lane, *The Alien Menace*, 123.

which would stifle the memory of the 1931 financial crisis.<sup>206</sup> With this, the financiers took their gold away from London, and rumors began of an impending economic collapse.

The Jewish controlled press reported that foreigners were selling sterling at a high rate, without making it appear that all foreign investments in England were being liquidated. This was reported moderately, Joyce thought, to cause much alarm amongst investors instead of making headlines about the financial situation. Joyce said that “the real financial crisis comes only when a few people think that they alone know what other people had also found out.”<sup>207</sup> The pound began to lose value. Hundreds of millions of pounds worth of gold were shipped to the United States. Now the stage was set for the financial panic that Joyce and other British fascists considered to be the worst that Britain had ever experienced. To Joyce, Chamberlain was just a lackey, a puppet, a spineless coward bending to the Jews.

The Jews in international finance had deliberately set up a financial crisis so massive and immediate that Chamberlain could not see his way out except through war. This was convenient for the British fascists because when Great Britain declared war on Nazi Germany, they could accuse the international Jews of bringing Britain into the war even though Britons did not want war. Declaring war on Germany would rejuvenate the economy which would solve the financial crisis. Great Britain would be serving the Jews because she was fighting the Jew’s mortal enemy, Nazi Germany.<sup>208</sup>

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<sup>206</sup> Joyce, *Twilight Over England*, 125.

<sup>207</sup> Ibid.

<sup>208</sup> Ibid.

When war broke out, the Jews were able to “give their activities the cloak of patriotism.”<sup>209</sup> In response, the BUF held a huge rally at Bethnal Green in London. Sir Oswald Mosley announced that Britain declared war on Germany instead of the Soviet Union because Jewish Bolshevism was the same force that controlled British capitalism.<sup>210</sup> Since the Jews controlled the press, they were able to smear anybody opposing the war as pro-Nazi and disloyal to England. Mosley insisted that the British government was controlled by Jews and that the proof of this was that Britain would not fight the Soviet Union over Finland the winter of 1940. Jewish controlled Britain desired to see the end of Nazi Germany so that the exploitation of Germany could continue.<sup>211</sup>

The British fascists sincerely believed that war with Germany would bring ruin to the British Empire. They further concluded that the British Government was controlled by Jews and subversives who believed that in order for world revolution to take place, the British Empire would have to fall under the red flag and her colonies taken away from her. To help prevent this, John Amery, a Nazi sympathizer, attempted to arrange a *Schutzstaffel* (SS) division called the Legion of St. George to fight the Bolsheviks on the eastern front. Like Joyce, he was tried for treason after the war. Both, however, were more concerned with the war against the Jews. They believed that since the Anglo-Saxons and the Germans were of the same race, they would not be committing treason if they left and fought for Germany because it was a war against a common enemy. Amery did not agree with the foreign and domestic policies of Britain: “I left England because I could no longer bear to see my country governed against its own interests.”<sup>212</sup>

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<sup>209</sup> Ramsay, *The Nameless War*, 100.

<sup>210</sup> Griffiths, *Patriotism Perverted*, 185.

<sup>211</sup> Ibid., 187.

<sup>212</sup> Weale, *Patriot Traitors*, 164.

Because British fascists were concerned that Jews believed England had to be destroyed before world revolution could take place, war with Nazi Germany was imperative. Germany was to be built up and the British Empire weakened. After this was accomplished by international Jewish finance and subversive movements in Europe, war would engulf the European continent. The European nations would fight each other to the point of exhaustion. The next phase of this plan was to have an army beyond the Urals built up in secrecy. After the German war effort began to fail, this unknown army would roll its tanks over Europe under the red flag of Bolshevism. The factories that produced the equipment were in Siberia, and the armies of enormous proportions were Red Army soldiers who would Bolshevize Europe and swallow England.<sup>213</sup> Ramsay firmly believed this to be true: “We know now that the British and American armies were actually halted by General Ike Eisenhower under Mr. Roosevelt’s rulings at the Yalta Conference, so that the Red Army of Jewish Bolshevism might overflow half of Europe and occupy Berlin.”<sup>214</sup>

Ramsay hated President Roosevelt because he felt the American president was not at all concerned with the British Empire after the war. He believed that Roosevelt wanted to do away with the British colonies because the peoples of India, Africa and all the Colonial Near East remained backward and static because of British colonialism. Ramsay believed Roosevelt thought it would be ridiculous to fight a war against fascist tyranny and then not free the people from the backward British colonial policy at the same time. Ramsay gathered this information from Elliot Roosevelt’s book on his father, *As He Saw It*, in which Ramsay reported Roosevelt saying to Churchill that when the allies won the

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<sup>213</sup> Ramsay, *The Nameless War*, 59.

<sup>214</sup> *Ibid.*, 76.

war, the U.S. would not aid the British Empire in keeping its colonies. Churchill asked Roosevelt if he was trying to do away with the British Empire. Roosevelt replied that the colonies needed to be freed. After reading this book, Ramsay was convinced that the United States was completely controlled by Jews. “I knew the U.S.A. to be the headquarters of Jewry, and therefore the real, though not apparent, center of their activities.”<sup>215</sup>

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<sup>215</sup> Ramsay, *The Nameless War*, 73.



## CHAPTER SEVEN

### CONCLUSION

The British fascist movement resulted from a nation whose identity was violently shaken by a costly world war, unemployment, loss of colonial control, immigration, stagnant politics, and drastic cultural change. The British fascists saw their ideology as the only solution restoring England to her past glories, maintaining the empire, and destroying the power of the Jews. The British fascists believed extreme conditions demanded extreme solutions. In order to save Britain, a violent turning away from cosmopolitanism and the embracing of all that was British was imperative. Fear of losing British culture turned into an ideology, and that ideology manifested itself in anti-Semitism because the Jews were responsible for the loss of British culture through their internationalism. “Mind Britain’s business” was the slogan, but it became a system of thought and theory that encompassed many components: staying out of the war with Germany, stopping immigration into the British Isles, reforming the government, stifling communism, and most importantly, arresting the power of the Jews.

“Mind Britain’s business” meant Britons should be concerned with Britain and Britain alone. Not only should Britons stay out of the war; they should take measures to immerse themselves in British culture and reject anything internationalist. During World War II, Ramsay complained to and asked the Secretary of State for War if he was aware that the Radio Music Council was exposing British troops Oriental and African music. Even listening to jazz was in violation of the “mind Britain’s business” ideology because jazz was African music imported by Jews. Keeping Britons away from foreign influence so that they could exalt British culture was one medium for preserving the British

Empire. British fascism would protect all sectors of society from the Jews, not only culturally but biologically as well. No longer would Jews be able to contaminate the pure Aryan/Nordic gene pool inside Britain. Alan Sykes explains how British fascists believed Jews deliberately polluted the aristocracy: “There was, apparently, no limit to Jewish deviousness. As well as corrupting the Aryan race by intermarriage, particularly with the aristocracy, Jews disguised the real extent of their infiltration by paying gentile families to raise illegitimate Jewish children as their own. The deception was only revealed by the physical characteristics of the offspring, and the sudden accession of wealth to formerly poor gentile families.”<sup>216</sup>

British fascists’ admiration for Nazi Germany and also their extreme patriotism provided quite a paradox. David Griffiths offers, “We have seen the number of former officers, many of them with outstanding military records in the First World War, who held prominent positions in the various fascist and pro-Nazi organizations.”<sup>217</sup> Even though British fascists wanted nothing to do with war, they also wanted Britain to rearm so that Germany would not see England as weak. If Britain were to be prepared, this military buildup would maintain the peace between the two countries through mutual respect.

All components of British fascism were part of a program that intended to stifle Jewish influence in Britain. British fascism had to stop immigration, especially that of and led by Jews, so that Britain could stay British. If Britain became an island made up of immigrants from other cultures, it would contaminate the true Anglo-Saxon race. Zeal for the maintenance of the Empire would be lost. British fascists argued that when divergent

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<sup>216</sup> Sykes, *The Radical Right in Britain*, 49.

<sup>217</sup> Griffiths, *Patriotism Perverted*, 10.

racess and cultures lived together in one geographical location, the loss of loyalty occurs because a multi-cultural society becomes segregated and there can be no feeling of true nationalism, much less the preservation of Empire. Maintaining friendly relations with Nazi Germany was also imperative for keeping the Empire intact because Britain would be ruined if a catastrophic war occurred with Nazi Germany. Britain would lose her colonies and her status as an economic powerhouse on the European continent. A fascist Britain would also benefit from peace with Nazi Germany because Germany could fight Jewish Bolshevism on one front.

British fascists saw Jews as the most formidable opposition to everything that had to be accomplished for the actualization of a fascist state. But it was because of the Jews and their influence that British fascism emerged in the first place. British fascists had to purge the British Empire of all elements that opposed fascism: they considered Jews to be the foremost unhealthy element. British fascists stressed ultra-nationalism so that Britons would become involved in a nationalistic fascist movement to oppose Jewry and internationalism. British fascism would revive in all Britons a heightened sense of pride, love of country and crown. If British fascists could get Britons to embrace ultra-nationalism and fascist programs, the fascist state could then be actualized. Once the fascist state became a reality in Britain, Jewish power could be stamped out, and the Empire could be saved—but only if the fascists came to power.

**APPENDIX A**  
**BRITISH FASCIST ORGANIZATIONS 1921-1939**

#### *Anglo German Friendship*

The Anglo German Friendship was a society of businessmen who called for better relations with Nazi Germany. The AGF was founded in 1935 and was concerned with filling their ranks with prominent businessmen and citizens for respectability.

#### *British Council for a Christian Settlement in Europe (BCCSE)*

Formerly the British People's Party, this organization disseminated their newspaper, Peace Now. The paper made claims of war plots made by Jews and argued that Jews were fabricating atrocity stories committed by the Nazis to gain anti-Nazi support in Britain.

#### *British Fascisti*

One of William Joyce's pro-Nazi splinter groups, the British Fascisti was a group founded after Joyce left the BUF.

#### *British Union of Fascists*

The BUF was Sir Oswald Mosely's group. It consisted mainly of the working class. After the BUF stepped up its anti-Semitic stance and peace campaign in 1936, membership grew and boasted its largest numbers consisting of middle and upper classes.

#### *The Link*

Founded Admiral Sir Barry Domville, The Link was far more anti-Semitic than the Anglo German Friendship and was involved in anti-Semitic and pro-Nazi activities.

#### *Nordic League*

An association of British men and women concerned with the preservation of the Nordic race. This organization was considered to be the British branch of Nazism. This was Captain Archibald Maule Ramsay's group.

#### *Right Club*

The Right Club was founded by Captain Archibald Maule Ramsay in 1939. The Right Club intended to unify all right wing groups in Britain and to make the Tory party aware of Jewish influence in Britain.

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